

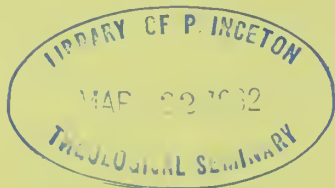
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1894



I-7





Digitized by the Internet Archive  
in 2015

[https://archive.org/details/chronicleoflond1894lond\\_9](https://archive.org/details/chronicleoflond1894lond_9)



No. 35.—NEW SERIES.]

NOVEMBER, 1894.

[PRICE ONE PENNY.]

## THE SOCIETY'S PAST.

### SUBSIDIARY BENEFITS AND ADVANTAGES.\*

THE King of the Kingdom is our authority for saying that if we seek first the Kingdom of God and His righteousness there are certain subsidiary benefits and advantages which will undoubtedly be added unto us. I want, first of all, and only for a moment, to dwell upon this fact, that the founders of the London Missionary Society *discovered Christian unity without discussing it* a hundred years before Grindelwald became the Mecca of the pilgrims of Reunion, or at Lucerne the elements of Christian Co-operation were discussed by ecclesiastics of eminence with studied ambiguity. The founders of the London Missionary Society were men so fired with the love of God that they forgot they belonged to different denominations in the sense that they belonged to the Kingdom of Heaven. To one of my innocence and inexperience it came as a positive shock to read that at the foundation of the L.M.S., the Rev. Thomas Pentecost, Vicar of Wallingford, preached in Surrey Chapel,

\* From the speech of the Rev. C. S. Horne, M.A., at the Centenary Meeting held at Liverpool on October 10th. [A verbatim report of this and other speeches at that magnificent meeting appears in the *Independent* for October 18th.—ED.]

and the Rev. Dr. Haweis, another ecclesiastic, preached in Northampton Chapel, Spa Fields. The public generally does not seem to have given utterance to any surprise, and I am thankful to add that no fatalities ensued. I cannot help asking myself the question what our boasted Christian progress of the last century comes to when the ecclesiastical conventions of to-day have become so rigid as to be fatal to such a neighbourly act of practical sympathy and interest as was possible to Mr. Pentecost and Dr. Haweis a hundred years ago.

I take for my second point in this great city of English commerce the influence of the missions of the L.M.S. upon our commercial expansion and prosperity. We are sometimes apt to forget, but we ought to remember it for our present humiliation, that commerce had its missionaries before the churches. It was discovered very early that it was possible to make a profit out of the savage people. It was not discovered until very much later that the Christian principles taught that if you take the best they had to give, you should give the best back again to them—the hopes of the Christian Gospel and the resources of Christian civilisation. The missionary has been the highway through whom the trader has passed into unexplored, and before that time impassable, regions. I do not know how, but to my mind it is an infinitely

touching thing that the way to the hearts of these dark people has always had to be a living way. The way into the country might be a waterway or a highway of other kinds, but the way to the heart, the affection, and the confidence of the people has always had to be a living one. Robert Moffat stood in the centre of Africa for years, the living way through whom the trader passed to do business with the Bechuanas and the Matabele people. David Livingstone was the living way, who led men into the very heart of Africa, and opened up a passage for other men to follow; and if that has been true there, let me add this: What has followed in the wake—civilisation? Always; hovels have become houses, the filthy kaross the decent dress; to life, hovering in a nomadic stage between starvation and lean existence, have been brought the arts of agriculture and the systems of irrigation. What has it meant for England? New markets, new opportunities, to be surc. Talk about the cost of missions! I venture to say it is indisputable that the money expended in missions has come back again with handsome interest in actual profit.

But I want to pass on from those who talk of this commercial view as being a distinctly low one to those who say they are only interested in literary and intellectual results. Very well, there are no people in this country who can so little afford to decline to subscribe to missionary enterprise as those who value literary and intellectual results. One hundred years ago the East, with its marvellous religious thought, its sacred literature, and its historical records, was a *terra incognita* to the European. One hundred years ago there was a price set upon the head of every Chinaman who dared to teach his tongue to the European. How is it to-day? You have the sacred books of China translated into the English language. To whom is it due? Dr. Legge, Dr. Medhurst, Robert Morrison. If you want to know the curious mythologies of the South Seas, to whom do you go? To the work of Dr. Wyatt Gill, the missionary of the L.M.S. If you want to know the primitive conception of the savage tribes of Africa, to whom do you go? To the works of David Livingstone and Robert Moffat, missionaries of the L.M.S. When they first learned the curious Chinese language, which was said to need a man to have the wisdom of a Solomon and the age of a Methuselah to learn, they gave your Bible to the Chinese,

and they gave the Chinese Bible back to you; they introduced the East to the West, they introduced the West to the East. Those are the men who have been building up literary treasures for the encouragement of those national legacies which are bequeathed from generation to generation, the priceless literature and intellectual results in which we all rejoice to-day. But I will give you one more illustration before I pass on.

I think of Robert Morrison living in Canton, out of sight, that he may be out of mind, grinding away week in week out at that same Chinese language that he might be the first European to speak it properly. I think of him at the end of seven long years of desk work, such grinding work underground as has hardly had a parallel in all human history, coming forth, lean and sallow, and holding in his hand a Chinese grammar and dictionary. "What," says your religious man, "a grammar and a dictionary for seven years' missionary work? Where are your converts? Count up your baptisms! How many people have confessed the Lord Jesus Christ?" And Morrison could only hold out six folio volumes of a Chinese dictionary. The most eloquent orator ever invented could not make much of an Exeter Hall peroration out of a grammar and a dictionary, but the East India Company knew that there at last was the key to the secrets of the East. This lean student had done it, done what nobody had been able to do before, and there lay the power that could break down the conservatism of centuries. That which underlies all social work there, all commercial relationships, and all religious work, is Morrison's Chinese Dictionary.

Then we have added a splendid chapter to Church history. When the historian of to-morrow has to tell the Church history of this century, there are certain things he will have to tell. He will have to tell how at the end of a period of unexampled wars in England, which had drained her to the dregs of her resources, at a time when industry was paralysed as it had never been paralysed before, and never has been paralysed since, certain men were found to believe the great miracles of the Lord Jesus Christ, that if the disciples would muster all their resources, where they had got five loaves and two fishes, and, if I remember my Bible rightly, these had to be begged—if they would only muster all their resources and give the word to the necessitous multitude beyond,

givers and receivers would be fed together. He will have to tell how in Tahiti brave men and gentle women, with a faith and fortitude unexampled, lived by their strenuous heroic life to light a torch of national life and Christian truth which all the ironclads of France and all the intrigues of Jesuit proselytisers have never been able to extinguish. He will have to tell how in Madagascar, after a few years of spiritual labour, a little Christian church was gathered, and there for twenty-two long years of stormy persecution, with not a white man to cheer it, to guide it, or to lead it, it endured untold suffering. They were hurled from precipices, burned at the stake, sold into slavery. Men did everything to them but the one thing, and that they could not do; they could not make them give up the Christ. He will have to tell about John Smith, of Demerara, and if you want a downright plain deed to be done for freedom, he must be a John Smith, of Demerara, or a John Brown, of Harper's Ferry—John Smith died a felon's death in a felon's cell, and was buried in a nameless grave, and did more for liberty by his death than even his words and deeds could have done. He will have to tell how, day after day, year after year, from the heart of the metropolis of the world there goes up the cry that men will help to close that sore of the world from the grave of David Livingstone, missionary of the London Missionary Society. And then will they have to tell—that is what I want to know to-night—will they have to tell that with this glorious record behind us the descendants of those who did the deed of faith in 1795 were so traitorous to the spirit of their fathers that they closed the century with an act of shame and despair, which disheartened every worker on the foreign field, dishonoured every saintly name on the roll of the London Missionary Society, and gave every subject and unbeliever in this kingdom the right to say that the spirit of Christianity was not in the sons what it used to be in the fathers? Shall they tell that? I think not; I won't believe it. I cannot believe it, and I do not believe it. What is writ is writ, the glorious record of our past; but what is not writ is not writ, and by the grace of God that story of shame and failure is not writ yet, and it never shall be.



## SECRETARIAL NOTES.

### FROM THE FOREIGN SECRETARY.

THE war between China and Japan still continues, and evil rumours and reports still find their way to the public through the newspapers; but apparently the friends of missionaries are becoming a little more re-assured about their safety as time goes on. Fortunately the telegraph makes it possible for us to have very speedy communication with all our friends, and, in the event of any trouble occurring, they will use this means of communication to convey information to the Society. Early in the month we thought it best, for the sake of relieving the strain on the feelings of friends, to telegraph to Hankow and Tientsin at a time when the papers reported that women and children had been ordered to leave Hankow, and that the foreign community in Hankow and Tientsin were in great danger. Replies to both telegrams came very promptly, that from Dr. Griffith John, of Hankow, being very decided: "All well. Apprehend no trouble. Publish." The Tientsin telegram was not quite so satisfactory. It was to this effect: "All well. Families leaving Peking." It has since been stated in the newspapers that the scare which led to the withdrawal of some of the European families from Peking was one got up for the special purpose of creating a sensation, and that there was no ground whatever for apprehension of danger. The only members of the mission party about whose safety there has been any serious apprehension are Mr. and Mrs. Parker, of Mongolia. Our minds have been relieved by the receipt of a letter, dated September 11th, in which Mr. Parker informs us that by advice of the Consul they had come down to the coast, and were with the Presbyterian Mission at New Chwang. This intelligence relieves us of all anxiety as to their safety, and we praise God for His goodness in bringing them out of peril. Under these circumstances it has not been thought necessary to detain in this country the missionaries who have been appointed to Central and South China.

THERE is no further news from Madagascar, and none can be expected until the French Plenipotentiary, M. le Myre de Villiers, has presented his ultimatum to the Malagasy Government and has received their reply. We are frequently urged by friends to appeal to the British Government to intervene on behalf of the Malagasy. This, however, would be a useless expenditure of time and effort, because Her Majesty's Government, in the person of Lord Salisbury, who was then Minister for Foreign Affairs, distinctly agreed in 1890, by Convention with France, to recognise the French Protectorate with all its consequences. Having done this, it is clear that they have now no right to intervene.

WE have had telegraphic news from Sydney informing us of the departure of the *John Williams* on Friday, October 5th, on her first voyage to the South Seas. Captain Turpie had felt the strain of his new responsibility very severely, and had resigned his position as captain on the ground of ill-health. Captain Hore has undertaken the command of the vessel; Mr. Cardwell, who went out as second officer, taking his place as first officer:

and Mr. Cardwell's place being filled by the appointment of Mr. Cullen. It is a great satisfaction to find that after the experience of the voyage from England it has been necessary to make only one change in the *personnel* of the crew. The ship is manned by an able and efficient company, many of whom have the interests of the Society at heart from the highest motives. Letters are expected shortly from Sydney with a detailed account of the arrangements made for the first voyage. These we shall communicate to our readers in next month's CHRONICLE.

R. WARDLAW THOMPSON.

#### FROM THE HOME SECRETARY.

My notes this month are full of thanksgiving. The enthusiasm of the grand meeting at Liverpool was the united expression of the steadily growing enthusiasm which I have met with in all parts of the country, and will go far, I trust, to re-assure some of our "fearful" friends. The audience was fitting the occasion in size and feeling; the speaking was inspiring, whilst the singing will not only establish the success of the Rev. Stanley Rogers' "Centenary Hymnal," but be very helpful in carrying onward the Forward Movement. During the hymn, "The whole wide world for Jesus," it was whispered to me, "You will sing this (the Forward Movement) through." I believe we shall; the spirit of thanksgiving is abroad, and that spirit is the forerunner of victory.

"We believed," said our Treasurer, referring to the initiation of the Forward Movement, "that we were listening to the call of God. I would not have remained treasurer if I had not thought that the Forward Movement was the call of God speaking to the Congregational churches." I trust this statement will go the round of our constituency. On reflection, it will surely be endorsed, and then there will be hopefulness and determination everywhere; for to admit that the Forward Movement is God's call is to make it impossible to allow the present halt much longer. We shall soon hear our constituency sounding the advance.

As will be seen by the Centenary Fund List inserted in this number, we have already promised amounting to about £31,000. In addition to this, £7,500 was contributed towards the Deficiency in response to the Treasurer's appeal last March. This means that we can see our way to wipe out all the deficiency of last year; but, while it gives us encouragement, we must relax no effort, for contributions to the Centenary Fund in many cases extend over several years, and for the establishment of the Forward Movement we need a large increase in the permanent income of the Society.

THE Mansion House meeting bids fair to be a fine one. We have been fortunate in obtaining promises of brief addresses from the Rev. R. Glover, D.D., the Rev. Prebendary Webb-Peploe, and the Rev. J. Oswald Dykes, D.D. Dr. Glover will represent the Baptist churches, to which all missionary societies owe so much; Prebendary Webb-Peploe will represent the Church of England, which took so large a part in the foundation of our Society; and Dr. Dykes will speak for the Presbyterian churches, who also had an honourable share in our beginning. The Society will be represented by its Treasurer,

Foreign Secretary, and the Rev. E. P. Rice, B.A., of Chik Ballapur. An early application for tickets is desirable, as even the Egyptian Hall is limited in space.

ANOTHER thing for which I am thankful is that our missionaries who are at home on furlough are able to render such constant and indefatigable service as deputations to the churches. But I would like to put in a plea for much more economy in their employment. It is only those who are frequently on deputation work who have any idea of the strain that it brings. There are places which have never yet had a deputation, and we are naturally anxious to visit all of these. There are also places that seem to estimate the importance of a missionary meeting by the number of missionaries they can announce on their bills. In view of the much heavier demand that the Centenary of the Society is already making upon our staff, I earnestly appeal to all our friends to be as moderate as they possibly can in their requests for the services of missionaries. In some cases, three missionaries are announced for a public meeting; in many cases, two. Unless we can greatly multiply those who are available for such work, it will soon be necessary for all our friends to be content with seeing one missionary at a time.

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

AN important announcement in the shape of an advertisement appears on the wrapper of this issue. For some time the *Juvenile*, with its old-fashioned name and limited scope, has failed to meet modern needs. Whilst catering for children it failed to reach elder scholars and young people. By enlargement and improvements, a new form, shape, style, and corresponding change of price, *News from Afar* will aim at providing for the wider need. For details I refer to the advertisement.

IN response to requests from various auxiliaries, we have prepared a handsome polished missionary box, furnished with lock and key, for fixing up in church lobbies. During the Centenary Year such boxes might with advantage be placed in many a lobby. I shall be happy to forward one to any congregation willing to use it.

A NEW edition of "Mrs. Pickett's Missionary Box" has been issued. It is a most useful little leaflet. The price is a half-penny, or half-a-crown the hundred.

THE Centenary Almanac is in good demand. If wished it can be utilised for localisation purposes, a space 5½ inches by 4 inches being left blank for the insertion of local matter.

I AM much encouraged by the reception of my "Story of the South Seas." An old South Sea missionary, in writing, thanks me for it, and says that it "ought to create a new interest in the South Seas; at any rate it must make intelligible what was beforetime only hazy. The information was scattered over so many volumes, that few readers would take the trouble to wade through them; now, in one interesting volume, the whole story is complete." At a time when the Society's past is being used for lectures, addresses, and sermons, this story will, I trust, be found serviceable. It is also specially got up for presentation purposes.

GEORGE COUSINS.



## PROCEEDINGS OF THE BOARD.

*Board Meeting, September 25th, 1894.*—Mr. A. J. SHEPHEARD in the Chair. Number of Directors present, 67.

The return to England in 1895 of Mr. J. G. Mackay, of Madagascar, and of Rev. T. F. Shaw, of Central Africa, was sanctioned.

The Directors heard with great sorrow from the Foreign Secretary of the death of the Rev. G. O. Newport, of Bangalore, and expressed deep sympathy with Mrs. Newport and her family.

The Foreign Secretary reported that he had heard by telegram that Captain Turpie had resigned the command of the s.s. *John Williams*. Captain Hore had been appointed commander in his place, with Mr. Cardwell and Mr. Cullen as first and second officers.

The Directors expressed their thanks to the Rev. Stanley Rogers for the time and energy he had devoted to the Children's Seaside Services, and also to his church for sparing him for services so valuable in extending interest in the Society's work in the South Seas.

It was resolved to invite the friends of the Society in the provinces to observe the week commencing February 17th as a Week of Special Thanksgiving, Prayer, and Self-Denial. The date to be observed in London is November 18th to 25th.

Upon the recommendation of the Literature Committee it was decided that a new magazine specially designed for young people be issued monthly, beginning with January, to take the place of the *Juvenile*, to be called *News from Afar*.

*Board Meeting, October 2nd, 1894.*—Mr. A. J. SHEPHEARD in the Chair. Number of Directors present, 65.

The Board received with much regret the intimation by Miss Blomfield of the necessity laid upon her to resign her connection with the Society in consequence of continued ill-health.

Miss Spence, B.A., appointed to Calcutta, was transferred to Benares, in order that it may be possible for Miss Theobald to reside and work at Mangari with her brother.

At five o'clock the meeting was made special to receive Rev. J. Richardson, from Madagascar; Rev. E. and Mrs. Lloyd, from Kanye, South Africa; and Rev. J. Knowles, from Pareychaley; and to take farewell of Rev. W. and Mrs. Owen, returning to China, but to take up work at Chung King; Rev. A. E. and Mrs. Claxton, also returning to mission work, but in a new field, viz., in Chung King; Miss Miller, returning to Amoy, but to take up country work; Miss Fahmy, returning to Chiang Chiu; Miss E. E. G. Sadler, appointed to Amoy; Rev. W. J. Morris and Rev. H. J. Stevens, appointed to Canton; Miss E. Stewart, appointed to Hong Kong; Rev. G. M. and Mrs. Bulloch, returning to Almora; Miss L. Linley and Miss M. E. Fletcher, returning to Calcutta; Mrs. Levitt, proceeding to Calcutta to join her husband; Rev. A. W. Young and Miss Alice B. Webster, appointed to Calcutta; Miss M. E. Spence, B.A., appointed to Benares; Rev. W. Joss, returning to South India, but proceeding to Bangalore; and Rev. T. W. Bach, appointed to Trevandrum. Mr. and Mrs. Owen were unable to attend on account of the indisposition of the latter. Mrs. Levitt was also absent. The meeting was brought to a close by special prayer by the Rev. W. Roberts, B.A.

## THE CAPTAIN OF THE FIRST L.M.S. SHIP.

ROBERT BROWNING HALL, in York Street, Walworth, which is now becoming the centre of a social settlement or colony of Christian neighbourliness, owes its historic importance chiefly to the fact that the great poet was baptized in it in 1812. But it has an honourable place in the records of missionary as well as literary fame. The patriarch of African missions, Robert Moffat, used to worship there during his visit to this country in 1842, part of his family being members of the church; and the valedictory service was held there which sent him back to his memorable work among the Bechuana. A closer link connects the spot with the beginnings of the London Missionary Society, and claims for it a share in the Centenary celebrations.

James Wilson was the first deacon of the Congregational church which worshipped there. He was one of the trustees of the building, and, after some sixteen years of membership, he was buried in its grounds. But who was James Wilson? His story is one of a singularly chequered and marvellously changed career. He was a daring sea captain who won distinction in the East Indies by brilliant exploits in the campaign against Hyder Ali. With four ships he ran the blockade of the French fleet and brought supplies to a British army which had been all but reduced to starvation. On a later venture he was captured and handed over to the cruel gaolers of Hyder Ali. With incredible daring he escaped from his prison; but, after passing through unnumbered dangers, he was seized again and made to suffer fearful exposure and privation. Only a few of his fellow-captives survived with him the horrors of the Hindu dungeon. At last released, Captain Wilson resumed his adventures by sea. At one port his ship was seized with a pestilence which carried off every European on board except himself. But amid all these hairbreadth escapes he showed himself a hardened and reckless infidel. It was not till he had made his fortune and had been for some time settled down in this country that his life of pleasure and gay disbelief abruptly ended with his conversion. He became devoted to all good works; and, when he learned that the infant London Missionary Society was intending to send out a ship, he offered to command it without pay. His offer was accepted. Accordingly, in August, 1796, he sailed in command of the *Duff*—the first ship sent out by the Society—with thirty missionaries on board. These he planted in various Polynesian groups, and managed the whole expedition in a way which drew warm eulogy from John Williams. After the two years, he settled down in Walworth and joined the York Street Church.

This connection with the first admiral of our Gospel navy sheds added lustre on the historic hall; and if, as is intended, the Browning Settlement and Sisterhood form a training school for workers in the foreign field, the missionary traditions of the place will be happily maintained. No Centenary pilgrim should fail to visit a spot hallowed by so many rare and fruitful associations.

## MEDICAL MISSION WORK AT ANTANANARIVO.

THE Medical Mission at Antananarivo, supported jointly by the Friends' Foreign Mission Association and our own Society, but mainly dependent upon the former, is an agency of very considerable proportions and usefulness. Doctors S. B. Fenn, C. F. A. Moss, and Ralarosy, are in charge of the splendid new hospital at Isoavinandriana, with Miss C. L. Byam, M.R.R.C., as lady superintendent. In August last Miss Beatrice M. Henry, a fully-qualified nurse,

appreciate hospital care, treatment, and regularity more and more. This is shown in many ways; for example, there are some families who invariably send their members to us on the first appearance of serious disease; we have also more patients from the country than formerly; and again, we have in-patients from all classes—from some of the highest in the capital to the poorest slave from the country hamlet. We repeatedly hear from patients of their delight and astonishment at the care bestowed upon them, at the regularity and punctuality with which they are attended to, and their medicines administered, &c.



Doctor's House.

MISSION HOSPITAL AT ANTANANARIVO.

Lady Superintendent's House.

left this country to assist Miss Byam. Out-patient work is also carried on at Anakely, Ambohipotsy, and Ilazaina. Dr. O. Thesen and the Rev. Dr. C. Borchgrevink take a share with the medical staff in instructing the students of the Medical Mission Academy.

In his annual report Dr. S. Backwell Fenn says:—

“I do not think that the large increase in the number of in-patients in 1893 was entirely due to the greater prevalence of disease, for there has been a steady increase in this department since 1888, every year showing a decided advance on the previous one. Undoubtedly the people are getting to

“We frequently have very interesting patients, with whom it would be delightful to sit down and have a good talk had we only the time to do so. For instance, the last operation of the year was one for cataract on an elderly woman who was one of the earliest of Madagascar's Christians. It was most interesting to hear her tell of the secret meetings the poor persecuted followers of our Lord held. She told me the other day that many a time they would creep into new, and as yet unused, tombs to worship the God whom their queen denied. Her mother, too, was a Christian, and had to undergo the terrible ordeal of the *tangena*—poison—but for-

tunately escaped with her life. She has made a complete recovery, and can now see nearly as well as ever. The relative of another patient in hospital was also one of the early Christians—a niece of Rafaravavy, who, with three or four others, fled to England.

“It may be encouraging to our friends to hear a little of the work being done by some of our former students. When Dr. Moss returned to work after his serious illness in the early part of the year, I paid a short visit to several of the districts where our doctors are now settled. The object of this visit was to inspect their work in a friendly way, and give what help and encouragement I could. My first visit was to Dr. Rakotonizao, at Isoavina, one of the London Missionary Society's stations. He went there more than a year ago to take charge of a little dispensary Mr. Peake had prepared for him on the Mission Compound. He quickly gained the confidence of the people, and has been of great assistance to Mr. Peake in taking the burden of medical work from his shoulders; he is also diligent in evangelistic work. I spent a morning with him seeing patients, and assisting him with some of the more difficult cases. At the end of the year he sent me the following statistics of his work:—New cases, 2,630; repeated visits, 3,549; total, 6,179.

“Returning from Moramanga, I went to Ambohimanga, to the north of the capital, and spent a day with Dr. Rabarijaona. The Medical Mission there is also partly connected with the London Missionary Society station, and is most earnestly and successfully carried on by our friend Dr. Rabarijaona. He is quite as earnest and diligent in his evangelistic as in his medical work, and is much beloved by the people. I was exceedingly pleased with what I saw and heard of him.

“The next place visited was Tsitakondaza, in the large Vonizongo district, north-west of Imerina. Dr. Rainiharisoa, who is settled here, is doing a grand work among the people and has gained a very widespread reputation. He, too, is an earnest Christian, and makes it a point, if possible, to pray and speak with every patient he sees. When I was there the whole village was turned into a hospital; sick folk from great distances came and lodged in his village in order to be under his care, so that, literally, every house contained two or three patients. His wife was formerly a nurse at the hospital, and is of the greatest assistance to him in his work. Since my visit he has put up a small hospital, which will doubtless prove a great boon to the sick. During the influenza epidemic he was, unfortunately, unable to give any relief, as he took it himself, and was very ill with it and pneumonia for some weeks. His statistics for the year, however, show that he has not been idle; here they are:—New cases, 2,617; total of new and old, 5,763; dental cases, 82; surgical operations, 20.

“May God spare him and his wife long to continue this excellent work.

“From Tsitakondaza I went to Ambohiphaonana, where

Dr. Samuel Rasoamanana, brother to Frank, and his wife had just gone to settle. They had only been here a month when I arrived, but already the doctor had his hands full of eager patients. Here, too, the people are putting up a hospital to accommodate patients from a distance.

“We have since had very encouraging reports from this place also, and trust that it, too, is becoming an increasingly bright centre of enlightenment and truth to the surrounding district.

Dr. Moss reports that three students passed their final examination early in the year, as well as one educated at the Norwegian Hospital, and were awarded their diplomas at a large public meeting, held as usual in the L.M.S. College Lecture Hall. A representative of Her Majesty the Queen made the presentations, and words of timely counsel were spoken to the newly-fledged doctors by Dr. Rajaona, who presided, and by Mr. J. C. Kingzett. Two out of the three mentioned are already settled—one, a brother of Frank Rasoamanana, has returned to his home in Vonizongo, and the other has gone to the S.P.G. Hospital on the coast. The third one has just gone to the far north of the island. Thus all these will be settled in country districts, and we shall have the satisfaction of knowing that more enlightened and successful modes of treatment will be within reach of some of those living in the more needy parts of the island. We have high hopes also that some, if not all, of these new doctors will be instrumental in helping on the great cause of Christ in Madagascar; and thus will be more and more accomplished our endeavour to

“Ring out the darkness of the land,  
Ring in the Christ that is to be.”

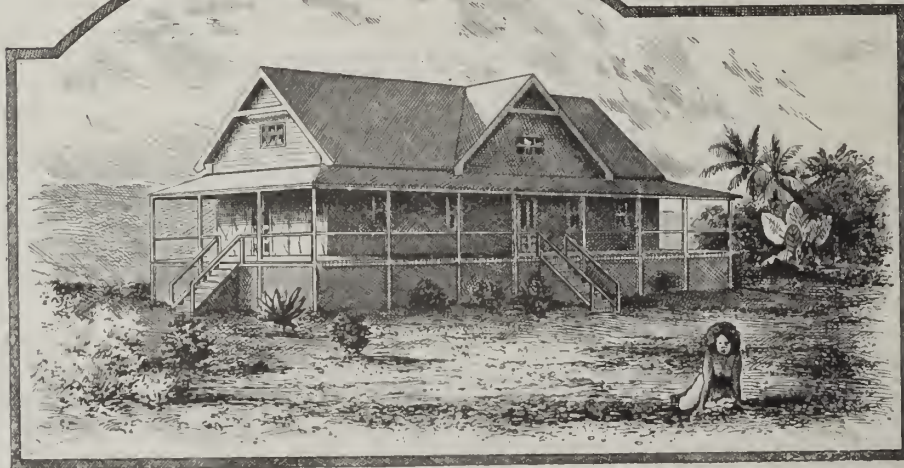
Miss Byam says that nursing as a profession is certainly in good repute in the city, and the number of women who wish to become nurses is far more than can be received. “The wife of one of the students has just become a probationer with a view to helping her husband in the future. We have two daughters and one niece of the former keeper of Rakelimalaza, a noted Malagasy idol; the elder sister had long wished to become a nurse, but until 1892 was prevented by circumstances; her niece entered as probationer first, and now her younger sister has come: very good nurses do the two former make, and I trust that the little one will also become so. The grandmother was brought here very ill; she was a heathenish old woman, and it was not until she seemed almost dying that she consented to be brought here. Happily she became much better, and went out full of gratitude for all that had been done for her. She told her grandchildren that she now believed in their new *fombu* (the praying and its accompaniments) more than she had done before.”



## NEW BUILDINGS AT KAPAKAPA.

KAPAKAPA is a name with which our readers are not yet familiar. At one time the same could be said of Port Moresby, Kerepunu, and Kwato. Soon, however, we trust that it will be as well known as our other New Guinea stations.

Port Moresby has proved unsuitable as a permanent site for a missionary training institution. This is partly due to its barrenness, partly to the fact that as the headquarters of the Government and a place of frequent call, steady work on the part of tutors and students is



some practical and social features, and the gain to the good cause might be great if they were supplemented by select

meetings of these in a congregation, who are interested in missions, or should be; not for set speeches or formal addresses, but where the claims of missions generally, and the L.M.S. in particular, would be stated; practical methods of organisation and effort suggested and resolved

more difficult than in a quieter spot. Kakapapa, which lies a few miles to the east of Port Moresby, has been chosen as thoroughly calculated to meet all needs. It is surrounded by good land for plantation purposes, so that the institution will be able to raise its own native food supply. Water in sufficient quantity is easily obtainable. Good fishing and hunting are within easy reach. A large number of villages exist in the neighbourhood and present an open door of usefulness to the students. A safe harbour with boat access at all times offers a further advantage. And, finally, the Motu language, which is spoken at Port Moresby, is in use among the people.

We reproduce sketches, published in the *Sydney Mail*, of two frame wooden houses made in Sydney. The one is a residence for the missionary (the Rev. W. G. Lawes), and the other is the training school or college.

## MISSIONARY CONFERENCES.

DEAR SIR,—Missionary conferences are being held in our large towns and important centres; may I suggest the importance of similar meetings on a smaller scale in lesser towns and even villages?

Ordinary missionary meetings answer the important ends of giving information and sustaining interest, but they lack

on, and free remark and inquiry encouraged on the part of any present.

It may be said missionaries and ministers of repute cannot be had for such a purpose, since already they are overtaxed. But for the purpose they are not necessary, and the service suggested could be done equally well or better by others who have qualifications of another kind. If well-known ministers or laymen, having a good practical knowledge of missions and some enthusiasm, would try the experiment in their own districts, by having such select meetings on the afternoon of the public meeting or for an hour before the latter, or on some separate occasion, I believe the result would be great and encouraging. It is surprising what a large number of persons there are, able and willing to act as collectors or to subscribe, who have never been personally invited to do one or the other. The method suggested would find out many such. As honorary secretary of a large district, I am about to try the experiment I recommend to others.—I remain, Yours faithfully,

E. STORROW.

## A GOOD MAN.

"THE memory of the just is blessed."—PROV. x., 7.

**N**AGERCOIL is one of the oldest and most interesting stations of the London Missionary Society in Travancore, South India. It is also the centre of one of the best evangelised districts in India. God has blessed His Church there with many devout and holy men, who, though no longer on earth, have left behind them a sweet fragrance of piety and praise. Men like the late Rev. N. Dévadāsan, the first Brahman convert, who, after many years of Christian service as a teacher and evangelist, became the first ordained pastor of the church at Nagercoil. Under his pastoral care the church became entirely self-supporting, and intensely zealous in evangelistic work. Men like the late Mr. P. D. Devasagayim, a successful business man, who, as a deacon of the church, purchased for himself a good degree and much boldness in the faith. Men like the late Rev. C. Yesudian, native missionary, a ripe Tamil scholar, a most efficient open-air preacher, and a man who, after many years of earnest work in the training of young men in the Nagercoil Seminary for Christian usefulness, did much to bring the Tittuvilei district, entrusted to his care, to a higher level of character and civilisation. Men like the present pastor, the Rev. J. Joshua, a man of mature Christian experience, a careful and accurate thinker, a preacher and speaker of a high order of excellence, and a man whose gentlemanly and Christian bearing and behaviour secure for him the esteem of all who know him. Looking back, after ten years of absence from the mission-field, one is grateful to have known these and many other trophies of Divine grace in whom the work of God's Spirit was abundantly manifest.

The purpose of my letter is to furnish a brief memorial of one good man, who, at the age of eighty, was recently called home, and gathered into the garner like a shock of corn fully ripe. Mutthu Paul was a native of Tinnevely, of the Maravan caste, who in early life was brought to know the Lord by the labours of Rev. William Miller, of the L.M.S., and was baptized by Rev. C. Maul. He was educated in the Nagercoil Seminary. Many of the best men in Travancore, both in the Government service and also in mission-work, have owed their training to this excellent institution. Under the Rev. J. Duthie, who has been the principal for thirty years, it has become more useful and efficient than ever. Mr. Mutthu Paul filled many positions of usefulness as teacher and catechist. When I knew him first he was the writer in charge of the printing office at Nagercoil, scrupulously faithful, and punctiliously exact in the performance of all his duties. He was respected—and, it may be, somewhat feared, too—by the men who were under him. He was led in the cause of Providence to give up his mission-work and to begin a small business for himself, and also to take a small share in a coffee estate with Mr. P. P. Joseph.

By this he became possessed of a small competence, but he did not lead a life of ease and self-indulgence. He

devoted himself to voluntary Christian work, and in connection with the building of a chapel at Zionpuram, and after that at James Town, he was indefatigable. For years he went regularly every Monday morning to James Town, and resided there until Saturday morning, returning then to Nagercoil for worship on the Sabbath-day. He gave his time voluntarily to this good work, and would never receive pay or reward. He begged largely from friends, and in this and other ways did much to obtain the necessary funds. It is not too much to say that the large chapel at James Town would scarcely have been completed but for his energy and perseverance. The visit of the deputation from the Directors in 1884 was made the occasion of his being presented, by Rev. R. Wardlaw Thompson, with a handsomely bound Tamil Bible in recognition of his services. I always thought of him as possessing many of the best qualities of an Englishman, sterling integrity, unimpeachable honesty, and strict truthfulness, and, though a little man in stature, he had courage and persistency worthy of a Scotchman.

His son, in writing to me, says: "With deep regret I beg to inform you that my venerable and highly venerated father, and your esteemed friend and co-worker in connection with the chapel at James Town, is gone to his eternal rest and reward in the realms above, on the 7th of July, 1894. His precious remains were committed to the grave on Sunday evening, in the presence of a large concourse of Christians and heathens. In his death the London Missionary Society in Travancore has lost an eminent Christian convert from heathenism. . . . Rev. G. O. Newport writes that my father 'was a staunch, faithful, and uncompromising Christian, firm and upright, a good example to all around him; no blemish in his character, no flaw in his conduct, God has at length taken him to Himself, and all that is left to the family and to the church and to the world is the precious memory he has left behind, but this is far brighter and nobler than the majority of memories.' Just a week before his death he wrote to me that he was quite prepared to meet his Lord, and took pleasure in singing the Tamil Christian lyric which begins with the words: 'When shall I reach the heavenly Zion?' To him death was an infinite gain, but to us and the church it is an irreparable loss. His death has created a great vacuum in our hearts which cannot be easily supplied. . . . My father asked me when alive to communicate to you of his dissolution."

Surely we have in the record of such lives as these a rich reward for all the sacrifice and self-denial which any of us may have made in the cause of Christian missions, and a loud call to be not weary in well-doing.

It was my happy privilege when in Travancore to know many earnest Christian workers, whom God had called into the church, who were justified and sanctified, and who, as teachers and preachers of the Gospel of Christ, are still spared to carry on their work. May God graciously keep them from falling, and present them faultless before the throne of grace with exceeding joy.

WILLIAM LEE.

## PREPARING FOR THE CENTENARY IN LONDON.

THE autumnal meeting of the Metropolitan Auxiliary Council of the London Missionary Society, held at the Mission House, Blomfield Street, on Monday evening, was mainly devoted to conference regarding the inauguration of the London Movement in connection with the Society's Centenary celebration. Mr. W. G. Dodds presided. It having, after some discussion, been decided to postpone the Week of Self-Denial and simultaneous services throughout the London churches from November 18—24 to the first week in December, in order to avoid clashing with the School Board Election, the Rev. R. Wardlaw Thompson rose to introduce the main subject of the evening. After referring briefly to the present financial crisis, he asked, in view of the approaching Centenary: "What are we to do?" The reduction of the staff of missionaries had been suggested; but he (the Foreign Secretary) thought they were a long way from such a humiliating step. Therefore the only alternative was to increase the capital. When the Forward Movement was started an additional £25,000 or £30,000 per annum was asked for. The churches had responded to the extent of about £10,000 per annum, but as the work had developed it had been discovered that that estimate, based mainly upon the support of the additional European missionaries whom it was proposed to send out, was incomplete, and that it would require the whole of the amount originally asked for to provide for the contingent which had already been sent out. To complete the proposed hundred would involve an expense of £15,000 to £20,000 additional to this. The quickening of operations and of the pace in every part of the field had brought demands upon the Society which had not been anticipated. The present question: "Can the needs be met?" was one which must be thrown upon the churches. There was a gracious inner circle in every church upon whom the ministers depended for everything, and whom the Society could not venture to press too hard; but there was an outer circle in the churches as well as an inner circle, and the great problem of to-day with regard to every enterprise of the Church was how they might most successfully widen the bounds of the inner circle, so as to get in more of the outer circle. "We have got to do it for their own souls' sake as well as for the work's sake." Mr. Thompson suggested some reasons for very earnestly pressing this matter upon the churches at the present time:—(1) The advent of the completion of the Centenary of the Society's work, when they would review the wonderful past, that past of such amazing evidence of God's blessing, of such heroic consecration on the part of Christian men and women, and of such wonderful result in the opening up of the world, and of the gathering in of the fruits of Christian labour. The best expression of gratitude to God would be to recognise afresh the large responsibility, and take the burden more faithfully and earnestly upon their shoulders. The churches should,

too, be shown the wonderful contrast between the beginning of the work and the present position in regard to the power for service. What a magnificent apparatus for work the Congregational churches have in the mission-field! The founders of the Society took those who were available, and most of them dropped out of the ranks in the first few years; but now they had 260 missionaries in the field, and he (Mr. Thompson) ventured without any boasting to say that they would compare favourably with any equal number of Christian workers in any part of the world for ability and Christian character. The Bible Society had assisted them in the publication of some forty versions of the Scriptures or parts of Scripture; and the Society also had at its back more than 8,000 native workers, nearly 100,000 church members, and 126,000 scholars under instruction, including 300 students for the ministry in seminaries. "We start the new century in a world known to us and prepared for us, and with a staff capable of splendid service, if we will only give them the means of doing that service." In conclusion, Mr. Thompson combatted certain criticisms which had been urged recently as to overlapping in the mission-field. He said: "Broadly speaking, there is no such thing as overlapping. The missionary societies have a distinct understanding that they leave each other's districts of work alone. The fact is they are finding their own districts much too large. There are of course small organisations which are never happy unless they are under the wing of a bigger one, and there are individual instances of men and women who consider it their duty to proselytise. I am told, *e.g.*, that at Shanghai there are thirty or forty missionaries. But there are 800,000 people. There is not much chance of overlapping. These workers, though together in Shanghai, have divided the district round Shanghai, and carefully keep out of each other's way in those districts. But in the districts which we have in our own hands to-day there is such a thing as cramping, because we cannot take the work which is pressing upon us. We are wasting the precious grain because we cannot gather in the harvest."

The Rev. J. M. Gibbon, after claiming as one of the needs of such a Society as the London Missionary Society sanctified statesmanship and common sense, complained that the Society did not possess the sympathy of the men in the congregations, and in order to get that there must be confidence in the practical nature of the schemes launched forth from the Mission House. Mr. Gibbon also desiderated something different in the way of literature, and simplicity of organisation, and said he would be glad to see the Society become part and parcel of the Mission of the Congregational body in England and Wales. Further, he advocated a broader platform. There were plenty of people, he said, who had got enough to live upon, but not enough to live for, and he could not imagine anything that would rouse their passions and sanctify their imaginations more than for the salvation of the world to become a burn-

ing passion in their hearts. He would like to resuscitate all over England the old-fashioned missionary anniversaries, and to see more ministers used for deputation work, a service for which he freely offered himself. "I should like," said Mr. Gibbon in conclusion, "to say this to all the officers of this Society, and especially to all its missionaries, that although perhaps they have not got the sympathy of the churches to the full extent which they desire to have, yet they have a very large share, and a very warm corner in the hearts and love and prayers of the best men and women in all the churches in London and the country. You have everything to encourage you. Do not dream of giving up. The hundred years have been a record of splendid progress, and what has been done in the past is simply nothing to what will be done in the future."

The Rev. J. G. Rogers, B.A., agreed with Mr. Gibbon that the virile element in the congregations must be appealed to and gripped strongly. It was not possible, he argued, to change the constitution of the Society, but he wanted it to be a department of the Congregational body, though not a department of the Congregational Union. He did not want to discuss whether it had been right or wrong to get into the position in which the Society now was. Nobody intended to do anything except make a very bold plunge for the purpose of doing greater work for Christ in the world. There may have been mistakes in the rapidity with which the scheme had been carried out, but the motive by which it was inspired was a deeply Christian motive, and if there had been any error it had been a too strong belief in the immediate response of the churches. It was now a question whether they meant to quench the enthusiasm abroad, or whether they were prepared boldly and manfully to face the difficulty and resolve that it should be overcome. As regards London there were two or three facts to be borne in mind. There were a number of churches at present straining their resources to the utmost, which must not be pressed too heavily. Secondly, there ought to be no such thing as two kinds of religious life, a higher and a lower. Thirdly, he thought it was too readily assumed that commercial depression meant necessarily smaller incomes for the missionary societies. It had been when the prosperity of the country seemed low that the contributions of the missionary societies rose. He thought £20,000 ought not to be too much for London to raise for the Centenary Fund. He was satisfied they could do more than they had, but he was also satisfied that they would not do more until they tackled very strongly the question: "What owest thou to thy Lord?" The Free Church of Scotland was one of the most illustrious examples of Christian liberality of the century, but what obligation rested upon that body that did not rest upon the Congregationalists? He had suggested for the country and he would suggest for London a day of conference and prayer for ministers, and a second day devoted entirely to spiritual quickening of the churches, with a missionary meeting to follow on the next day. What was wanted was, to

use the words of a rector writing to the Archbishop of York, "an earthquake"; but he (Mr. Rogers) would add that the quiet day appeared to be the necessary preliminary to the earthquake. Retreat ought not to be possible. That would be a calamity, not to the Society only and to the churches, but to English Christianity.

It was unanimously resolved: "(a) That the meeting of ministers and delegates of the Metropolitan Auxiliary Council of the London Missionary Society, gratefully recognising the manifest tokens of God's blessing upon the Society's work during the first century of its history, the great openings for extension set before it in the heathen world of to-day, and its strong claim upon their sympathy and support, earnestly invites the churches of London to co-operate with the friends of the Society throughout the world in heartily and generously celebrating its Centenary. (b) That, whilst in such celebration each church, especially as regards financial effort in special contributions to the Centenary Fund, and in the increase of ordinary subscriptions, should in the main act on its own individual lines and in its own way; yet combined with such congregational action there should be an endeavour to rouse the Metropolis generally by holding public meetings on a large scale in all parts of London during the Centenary year. (c) That the Committee of the Council be instructed at once to devise such a scheme of public meetings, &c., &c., and submit the same to the Council without delay."

The proceedings were then brought to a close.



THE MISSIONARY BIRTHDAY BOOK. The Religious Tract Society, 56, Paternoster Row, E.C. Price 2s. 6d.

FROM the preface we learn that this neat, gilt-edged, presentable little book is intended to serve a threefold purpose. First of all, it is to remind its owners of important missionary events and the dates of their occurrence; next it is intended to show who are doing the Lord's work among the heathen to-day; and, lastly, by means of interleaved ruled pages, it is designed to aid its possessor in obtaining missionary autographs.

FROM DARKNESS TO LIGHT IN POLYNESIA. With Illustrative Clan Songs. By the Rev. William Wyatt Gill, LL.D. London: The Religious Tract Society, 1894. Price 6s.

HAD the author of this volume sought a motto for the first part of his book, he could not have found one more appropriate than Psalm lxxiv. 20: "The dark places of the earth are full of the habitations of oruelty." Many years ago, when Queen Emma of the Hawaiian Islands visited England, the late Bishop Wilberforce spoke disparagingly of the labours of the "Puritan" American missionaries, who had, as he thought, given too hard and strict a form of Christianity to those simple, harmless, and

joyous "children of nature." More recent writers, too, have sometimes expressed the opinion that Protestant missions have, in the brown Polynesians, spoiled, rather than improved, a naturally noble, artless, hospitable race. All who are inclined to accept such views should read Dr. Gill's book. The Manganians, about whom he writes, and whose tribal songs he gives, were indeed "children of nature," but of a terribly degraded and cruel nature. There are few of the many incidents given in the first part which are not of a painful character, revealing the most revolting cruelty. Clan jealousies resulting in frequent war, cruel revenge for the most trivial offences, the subjection to serfdom of such of the conquered as were not killed and eaten, the most abominable cannibalism, the offering of human sacrifices, and many other deeds of darkness are recorded in the majority of these short stories. Here are a few samples. An unusually grand *marae* was to be erected, and it was determined to fill it with human heads cut off for the purpose (p. 50). A subject clan, in a time of peace, assisted their masters in making a monster oven. When the hot stones were ready, "each member of the devoted tribe found himself suddenly seized by his neighbour and hurled into the deep oven, lurid with red-hot charcoal and stones" (p. 53). A priest of the god Tane received an insult. This was his revenge on the ruling clan. At a meeting of the chiefs he pretended to be inspired by the god and, in his name, demanded that the first-born of each chief should be slain and eaten. This was done (p. 68). Of one tribe only three survived to the time of Christianity, "a long line of ancestors were all slain, and for the most part laid on the altar of great Rongo, the relentless god of war" (p. 119).

The second part of Dr. Gill's book is a very brief account of the introduction and progress of the Gospel, with some interesting reminiscences of native preachers. This presents a striking contrast to the time of darkness, and, thus following the record of heathen customs, enables us better to estimate the value of the work done than we otherwise could. Young missionaries, who have seen the islands only in Christian times, are sometimes inclined to under-estimate the value of the labours of their predecessors. Some who have had long acquaintance with Polynesia regret that many of the Christian natives are satisfied with a low condition of Christian living. When, however, we consider, in the light of such a record as that here given, the depths of moral degradation from which these people have been so recently raised, we are less inclined to wonder that many are still morally weak, and more inclined to magnify the grace of God which has done so much for such a people. It is certain that nothing but the Gospel could have wrought such a result. The writer of this notice, who knows the Polynesians, believes, however, that still greater things may yet be accomplished. He is convinced that the great need in all the Christianised islands to-day is a fuller preaching of the indwelling of the Holy Spirit in believers, and unlimited possibilities of holy living as a consequence.

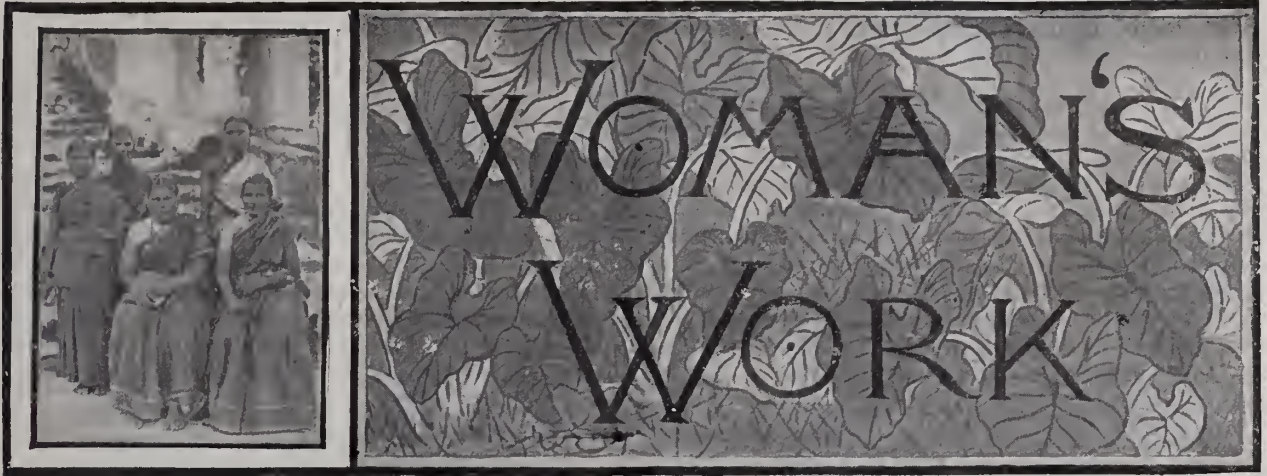
---

FRIENDS desirous of inviting sons of missionaries to stay the whole or part of the Christmas holidays with them are requested to communicate with Mr. W. B. Hayward, M.A., School for Sons of Missionaries, Blackheath, S.E. The holidays begin on December 20th, and end on January 22nd.

## "A REAL UPSET IN LONDON."

UNDER the auspices of the London Young Men's Missionary Band, a very successful Young People's Conversazione was held at the Memorial Hall, Farringdon Street, on Friday evening, October 19th. Tea and coffee were served in the capacious Library for an hour before the meeting in the Great Hall, which commenced shortly after seven o'clock with the singing of the hymn, "Wake the triumphant hymn." The musical arrangements were very kindly undertaken by the choir of Park Chapel, Crouch End, under the direction of Mr. Josiah Booth. After three brief prayers, and the singing of the anthem, "How lovely are the messengers," the Chairman (the Rev. C. Silvester Horne, M.A.), speaking as a member of the Missionary Band, proclaimed the fact that the Band exists primarily for purposes of education. They disagreed with the "snap-shot" method of dealing with missions. Most of the crude criticisms that had been passed upon missions had come from those who had paid flying visits to the mission-field, and brought home photographs taken out of focus. The danger of "snap-shots" was that the photographs were liable to be crooked, and the danger of instantaneous photography was that the background was apt not to come out at all. It took years of study and inquiry to detect those changes which to the missionary were full of future destinies of good and progress, whereas they were usually missed by those who did not stay long enough to look beneath the surface. But to-day criticism was in the main on the side of missions; science and politics, adventure and literature had joined hands to bless the missionary movement. In conclusion, the Chairman, in pressing the claims of the Centenary Movement, urged the young men and young women to take their churches in hand in the matter, "and let us have a real upset in London."—Miss Bessie Jones sang very sweetly "The Promise of Life."—The Rev. George Cousins explained that, under the new presidency of Mr. Arnold Pye-Smith, the Band were contemplating extension of their area, and proposed to introduce an annual membership subscription with a view to meeting working expenses, which hitherto had fallen upon the general funds of the parent Society.—After the rendering of the "Magnificat," to a setting by Mr. Booth, Mrs. Colmer B. Symes, who had bravely ventured to the meeting from the sick bed of her husband, envied a control over every individual present, similar to the control of Mr. Booth over his choir. Mr. Cousins had been appealing to the "tenors and basses"; she (Mrs. Symes) desired to address specially the "sopranos and tenors." Thereupon the speaker introduced the subject of the contemplated Young Women's Missionary Band, and made a forcible appeal to young women.—Mr. F. P. Turner sang "The Pilgrims of the Night."—The Rev. J. Chalmers, of New Guinea, met with a striking ovation. He characterised the 29th chapter of the First Book of Chronicles as the most remarkable chapter in the Bible in reference to the present time. Dealing more closely with his own work, "Tamate" asserted with great vigour that his ambition to be the first to bring the knowledge of the love of God to those who had no knowledge of it had grown throughout his missionary career. It is needless to say that "Tamate" fascinated and delighted his audience by his narrative of adventure and success. A very successful meeting was brought to a close with a hymn.





### AMOY GIRLS' SCHOOL.

Amoy, China, February 9th, 1894.

MY DEAR MR. THOMPSON,—You will, I am sure, be glad to hear of our girls' school. As Miss Miller was absent on furlough, and Miss Carling felt she could not take charge of the school for a few months, the Committee asked me to superintend it for a term. I felt very reluctant to accept the responsibility, fearing I should not be able to do all I ought to in the school. Mr. Macgowan and two of our daughters agreed to assist me. So I felt the girls would be well cared for. We have been highly favoured all through the term as to the health of the girls. There have been very few cases of fever. There were forty-six pupils; of these six were day scholars, and two weekly boarders. There were eight girls older and taller than the rest. I called them my "big girls." They were very helpful to me, and I hope they will return this year. We have sustained a very sad loss this last term in the death of the teacher "Swat-hoa." She had been connected with the school for some years, and we had all learned to love her. She was married about a year ago much against her own wishes, but as her mother strongly urged the union, she consented. She was taken with fever three days after the birth of a dear little girl. After suffering great pain for nineteen or twenty days she went to be with the Saviour whom she had loved and served so long. Her influence in school was ever good, and she continually tried to lead her pupils to the Master she loved. All the girls loved her, even those who had known her but a short time. As I entered the schoolroom the morning the sad news came of her death the night before, the whole school rose and stood in silence. No words were uttered; the silent tears as I saw them fall spoke volumes to my heart. For a few moments I could not speak, but, standing in their midst, mingled my tears with theirs. There was no doubt that their sorrow was real. At last I broke the painful silence by pointing each one to the beautiful home their

teacher had entered, and urged them to ever remember her wise counsels and earnest pleadings, and thus be preparing to meet her in heaven. The whole school put on mourning for her. This consisted in tying their hair with dark blue wool (they usually use bright red), and their shoes they covered with blue cloth. This colour they wore for a whole month. After waiting some little time we were able to secure the services of a young married woman who studied in one of our girls' schools years ago. She did very well considering she had not looked at her characters for so long a time. Our good matron, Hai-so, is still a prominent member of the school. She ever exerts a firm influence among the girls, and is a good teacher for the domestic work of the school. All the food is prepared and cooked by the girls, overlooked by the matron. The school is divided into eight circles, each of which consists of two older girls and four smaller ones, and they all know what their several duties are, and go quietly about their work, while the matron is watching and giving them hints how to cook the meals. After school she teaches the girls how to sweep the floors and dust and find all the cobwebs curiously spun in some unthought-of corner. One circle, the fire circle, prepares all the wood for the furnaces. The rice is boiled in two immense iron pans, and later on in the morning the relishes are prepared in the same pans. The girls all have bright, smiling faces. One dear little form comes up before me as I write—that is, our little blind boy. "Jesus saved" is his name, and I am sure, could you see him, you would be drawn to him and feel sad with us that those eyes are sightless. He is very bright and happy, and when he is older he will be taught to read, using the raised letters. When I go to the school, he comes and repeats his little lesson, which is part of the 23rd Psalm and a hymn. He knows us all by our step, and is the first one to welcome us when we open the gate. He can find his way now all over the building and out into the garden. It is most affecting to see him go to the wood pile and take up one or two sticks and hand

them with a smile to the girl who is caring for the furnace fire. All the girls love him very much, and are proud of his attainments. During the term our hearts were made glad by four of the dear girls confessing Christ before the school, and remembering His dying love at His table. There is a very good feeling existing among the girls, and I'm sure the Blessed Spirit is working in other hearts, who will before long yield to His blessed influences. The girls had a weekly prayer-meeting among themselves, conducted by one of their own number, which all the girls attended and took part as they were asked by the leader to do so. January 15th and 16th were very eventful days in the history of our school. On the 15th ult. we had examinations. Each of the teachers examined her own class, and I am glad to say all the girls did very well indeed, and received very good marks. One or two of them seemed to lose their voices, or, rather, would not speak loud enough to be heard; but, doubtless, this was through nervousness. There were seventeen prizes given on the last day, the 16th ult. There were two special prizes, one was for *perfect* lessons all the term through. The little girl who received it was delighted, her little face beaming with smiles. It was given by our daughter Alice, who had charge of her class and had been delighted with her progress. She never failed all through the term to recite her lessons perfectly. The other was for needlework. This was gained by one of my "big" girls. It was a neat little work-bag, also presented by Alice. It was presented to Alice for a Christmas present, and she willingly gave it up to this successful winner. All the girls were delighted with their prizes; this you could easily see by looking at their faces as they walked quietly up to the teacher's desk where Mr. Macgowan stood to present the prizes. These consisted of very pretty boxes, which had contained Cadbury's chocolate creams, given to our daughters for Christmas. The smaller boxes were filled with sweets, and in the large ones were placed some red wool for their hair and a pretty flower and piece of soap. They all said "Good-bye" to us with happy faces. Some came from long distances, and, as their fathers or mothers did not come to take care of them and take them home, I felt it best to send the matron with them to see them safely home. I trust from the picture I've given you will see the girls in their life among us, and I do earnestly hope and pray this coming term may be one of great spiritual blessing to each pupil. Pray for us in this very important work.—With very kind regards, I am, yours very truly,

JENNIE S. MACGOWAN.

### THE TWO LADIES AT PHALAPYE.

London Mission, Phalapye, South Africa,

August 20th, 1894.

DEAR MR. THOMPSON,—Miss Young wrote to you, I think, just before we left Mr. Moffat's house. Now we have had over three months' experience of hut life.

I must thank you, both on behalf of Miss Young and myself, for the expressions of regret contained in your letter as regards the limited accommodation that the Society is at present only able to offer us, and for the assurance that any defects or inconveniences connected with the huts that might tend to unfavourably affect our health and comfort shall be remedied. So far, I am glad to say, we have found our huts quite comfortable, and have both kept in good health. As you know, we have now the rainy season before us. If the huts are water-tight, as we have every reason to think they are, our continuing to live under present conditions for a few months longer will not prove a matter of very great personal inconvenience, although the want of larger accommodation does stand in the way of work which



MISS HARGREAVE.

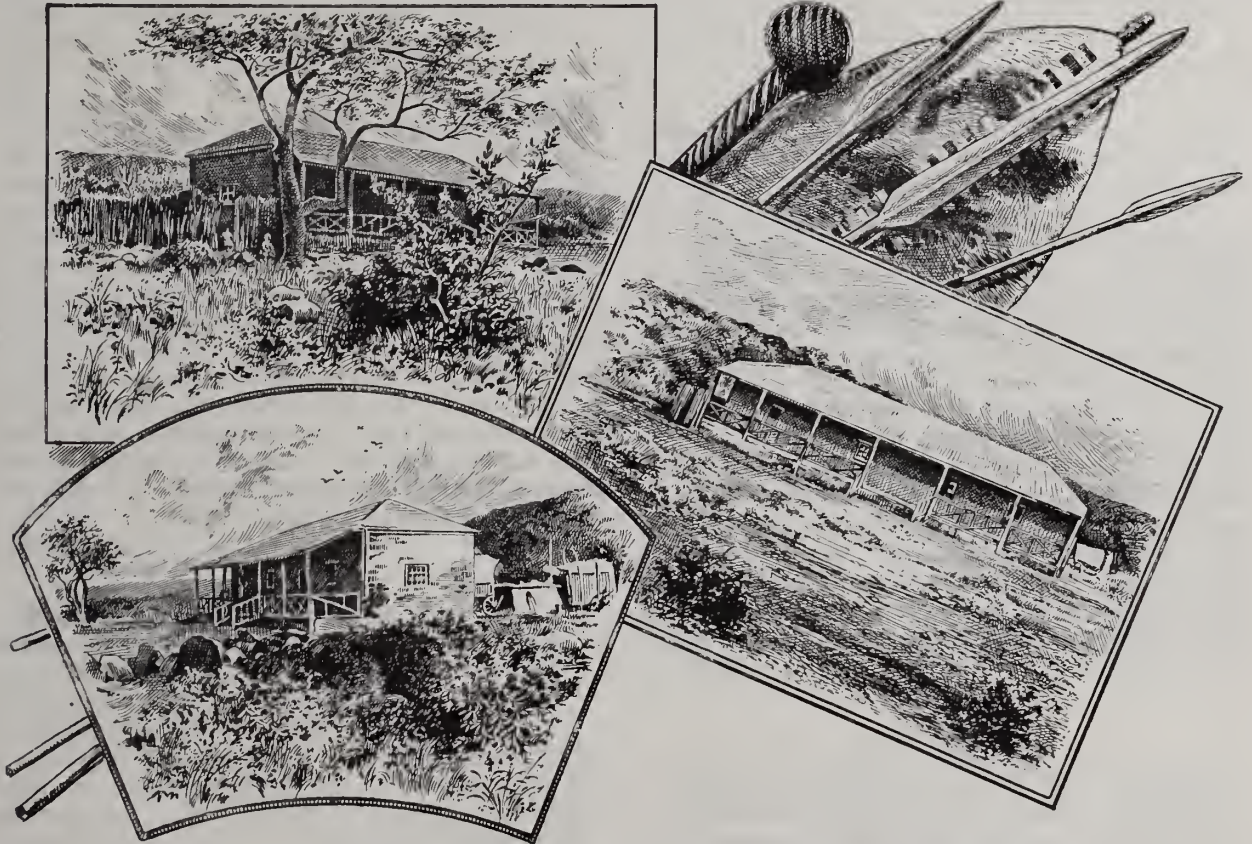
I should certainly take up just now if we were living in a house—the work, I mean, of training some native girls. That is, however, at present, out of the question. But our great need now—and it is a need which in two or three months' time will be more urgent still—is some means of conveyance to help me in visiting the women and Miss Young in her school work. You know what the conditions are here, that the villages forming the town are scattered about at considerable distances from each other, that the heat and the heavy sand together make a great amount of walking an impossibility; and I feel that if I am to go about freely amongst the people, which is of course the work which I am most looking forward to doing, it will be

quite necessary for some means of conveyance to be provided. Miss Young will also feel the need of this when the new school is opened. We have talked over the matter many times together, and have come to the conclusion that, since our work will be to a large extent independent and not mutual work, it would be best to ask the Society to provide us with two horses suitable for riding. They should of course be "salted" horses, for the chance of an unsalted horse living through the bad season here is, as you are aware, very small indeed.

A good many of the Christian natives have visited us

fluently. Mr. Willoughby is very kind in that respect, as in every other. As often as he can he gives us an hour or so, and we study Secwana with him. It seems to me that he has got on wonderfully well with the language.

We are all rejoicing at the prospect of having organised schools for the children, and Miss Young is very much looking forward to the opening of the first school in two or three months' time. So far as the boys and girls are concerned, the outlook is indeed most hopeful and bright, and there is any amount of scope for educational work.



DIFFERENT VIEWS OF THE LADIES' COTTAGE, PHALAPYE.

here; but many more men come than women. The women do so much of the hard work still, and seem so much more backward than the men, that I can hardly see yet how I am to get hold of them. I am longing to know more of them, and to be able to speak freely to them. I have got to know a few of the Christian women; two or three of them will, I am sure, be very helpful to me, and gradually I shall come to know more of them. Secwana is certainly not an easy language to acquire and speak well. I understand a great deal of what is said to me now; but it will be some time before I am able to speak with any degree of ease and

With kindest regards and best wishes for the welfare of the Society, in which Miss Young joins,

I remain, dear Mr. Thompson,

Yours very sincerely,

ELLEN L. HARGREAVE.

Since the above was written the Directors have made grants for the construction of a permanent house for the ladies, and for the provision of "salted" horses.—EDITOR.



Notice to the CHRONICLE'S "Own Correspondents."—  
Intelligence should be posted so as to reach the Editor  
by the 10th of the month preceding the new issue.

#### CHINA.

WHEN last away in Bingoo we had the  
FIRST-FRUITS great privilege of seeing the first-fruits of  
IN BINGOO. our work there gathered in. One Sunday  
three young men were baptized, and the  
next Sunday an older man from the neighbouring town of  
Sing-fong, 18 li west of Bingoo. These four have all been  
connected with us as hearers more than two years, and have  
been a year on probation. I am glad to say they are all active  
voluntary workers, and by preaching and in other ways have  
greatly assisted Mr. Se in his work there. (They all con-  
tribute 100 cash a month for the support of the church.  
Our Self-Support Fund is now about 40 dollars—*i.e.*, we  
have 40 dollars in hand.) The work at Chapee is also pro-  
gressing, the people being very eager to listen. Work has  
been commenced in the town of Foong-jung and the city of  
Gah-za, to the north-west of Bingoo. Recently the literati  
at Gah-za held a meeting and decided to drive us out of the  
place. However, I am thankful the cloud has been blown  
away by the arrest of the ringleader on some other charge.

E. BOX.

#### INDIA.

MRS. OSBORNE has gained admission to  
GAOL AND the women in the State gaol at Trevan-  
HOSPITAL drum. The condition of the sixteen or  
VISITATION. seventeen women there was most pitiable.

Being ignorant and neglected mentally and  
morally, they could neither pass the time in reading nor stitch-  
ing, and so they indulged in quarrelling and fighting, very  
much to the annoyance of the Governor, who seemed to be able  
to do nothing with them, and said so to us. And now, after  
three months, they are able to sew very nicely, and to make  
garments for themselves, and nine of them are making very  
fair progress in learning to read. And now they say them-  
selves that "since Madam came we have no time to quarrel."  
This work is Mrs. Osborne's greatest delight. It is practical  
and immensely hopeful. The Governor thinks that now the  
Government will do something to help forward this pleasing  
reformation. In this way she can, through the two women

she takes with her, tell them of Christ, the sinner's Friend ;  
and some of them are very much interested to know that  
anyone cares for them at all, and they listen to the same old  
story, that so many at home know so well, with increased  
attention. Some of them weep out their troubles into their  
"sister's" ears, and ask her to pray for them. Mrs. Osborne's  
gaol work is one of great interest and surprise to the British  
Resident, who says that he never heard of such a thing in  
India before, Christian ladies not being admitted to visit  
women in the gaols throughout British India. And to think  
of this in Travancore, a heathen State, is to feel that God is  
working His own work in the hearts of the people, despite  
the professed antipathy of the heathen themselves to the  
salvation of Christ. Mrs. Osborne has also taken up visiting  
among women in the four general Government hospitals,  
with the same encouraging results. The Læper Hospital,  
where more than 150 poor souls are isolated from their  
fellows, excites her heartiest sympathy. The native  
Christians have a horror of such work, and not one of them  
has the courage to accompany her. But again God is  
helping her. The visiting apothecary, a native and a  
heathen, most readily attends her and interprets for her, and  
is delighted beyond measure to see her week after week.  
Indeed, we can say with rejoicing : "God is our helper."  
Add to this Mrs. Osborne's class of seventeen embroidery  
workers, and a weekly Bible-class, and a sewing class for  
women and young girls, and you will see that plenty of work  
waits for willing hands and hearts. Our one prayer is for  
health and strength to do the work that comes to our hands,  
that we may lead many into light and liberty.

W. D. OSBORNE.

AN interesting account of the visit of  
THE MAHA- the Maharajah and Dewan to Neyoor, at the  
RAJAH AT invitation of the Rev. I. H. Hacker, has  
NEYOOR. been furnished by Mrs. Baylis Thomson,  
who explains that His Highness was on a  
sort of pilgrimage to the different temples ; and though he  
had been through the two ceremonies which made him a  
Brahmin, he was going through the third ceremony, viz.,  
"the ascension of the steps," by which he would have still  
greater honour—a ceremony which had not been observed by  
his predecessors for over forty years. It was reputed that a  
sum of two lakhs of rupees had been sanctioned for the trip.  
Mrs. Thomson thus describes the visit :—"A very pretty  
throne was prepared in Mr. Hacker's bungalow. From there  
to the hospital the road was gaily decorated with flags. But  
the prettiest sight of all was the schools ; thirty-three came  
in, and there were over 3,000 children. Mr. Hacker himself  
arranged them on either side of the road from the bungalow  
to the gate. Each school had its banner, and each child a  
flag. As the Rajah drove up at 4.15 p.m., the flags were all  
waved. Overhead were streamers and banners. He seemed  
very much impressed, and said he had never seen a prettier

sight. It must also have struck him how much Christianity was doing in Travancore. After a little pleasant talk he looked at the beautiful embroidery work Mrs. Hacker had arranged on a table. An address was read by the senior deacon, and then we all went to the hospital, where also a very pretty throne had been prepared. He took great interest in all he saw, and evidently was gratified with his reception. We do trust much good will result from this visit, and that it may tend to soften the present policy of the Government, which is certainly retrogressive as to religious toleration, as evinced in the code drawn up in respect to grant-in-aid schools, building of chapels, &c."

MRS. BAYLIS THOMSON also reports two

EXTENSION OF trips taken by her, one to the north and FEMALE AGENCY. one to the south of the Neyoor district, as follows:—"I have lately taken two trips, one to the north and one to the south, and hope to take more soon. Mr. Aramanagum was much encouraged by the visit. He, with his agents, went to several villages with me, and it was a pleasing sight to see the little band of *women*, also, going forth to proclaim the Gospel. It brought to mind the verse of the Psalmist: '*Women* who publish the tidings are a great host.' In all lands they are rapidly increasing. Five years ago I employed but six, now we have twenty-seven working in over ninety villages. I visited the Sircar school for high-caste girls. Here there are three Sudra women, who were trained in the Government Normal School, employed as teachers. The head-master was very friendly and invited me to speak to the girls, and promised to teach them some texts. Many of these we follow in their homes, and I sent about thirty Testaments to those who read to me. A very pleasing feature of the work in the south is the desire on the part of the Mohammedan women for instruction. I visited several who have begun to learn in the most influential families at Colachel. We also saw several long-standing Sudra families, notably relations of our friend Mr. Nyana Pillang. Many express faith in Jesus, but dare not confess it openly for fear of losing all. Oh, when will the time come when Christians shall not be treated as outcasts and lepers! I could write many sheets of the wonderful way in which the Lord has opened villages for our visitation, but must close."

THE Rev. H. H. Theobald recently FIRST CONVERT baptized the first convert at Mangari. AT MANGARI. "Shiv Badan (the body of Shiv) was his name. He is a youth of about seventeen, and belonged to the Kumbi caste; his occupation, therefore, work, land labour. He is the fruit of John Æneas's faithful work, having been in his night school for a year or more. John Æneas is our only Christian worker in Mangari. He has acquired a strong influence amongst the people by his consistent life and earnest preaching. When Shiv Badan, in July last, confessed himself a Christian, and resolved to be baptized, he was subjected to determined opposition and severe persecution by his family. He was locked up and beaten,

and a pundit instructed and exhorted him. All in vain; he held firmly to his purpose. For nine days he was kept a close prisoner; but on the tenth day he escaped from home, and John Æneas brought him to me. I at once sent word to his mother and stepfather that he was with me and wished to stay with me, and that I should not give him up. They came quickly to the bungalow, bringing a crowd with them, the chief men of their village. The mother wept loudly, and there was a painful scene; but the people, finding that the young man said in reply to my questions and theirs that he was determined to be a Christian, agreed that he must have his way. In view of them all, I sent him to Benares, to Mr. Parker, and six days later we brought him back to Mangari. On August 28th I baptized him at the bungalow, before a large assembly. The Hindus mustered in force, curious to see the baptism, and a goodly number of our Christian workers from Benares came over, Mr. Parker taking part in the service. It was a deeply interesting and memorable occasion. We re-named the young man, at his own wish, Masih Charan (the feet of Christ). He is living now with John Æneas, diligently studying and qualifying himself for doing the work of a colporteur, for he was not, of course, allowed by the caste regulations to continue working in the fields with his parents. There is great need for a Christian colporteur in this district, and a young convert, well known as Masih Charan is, ought to have influence among his heathen friends. The case has made considerable stir. There are some hopeful signs that one or two more may shortly follow this young man's example. It is something to have broken the ice, and the presence of a missionary undoubtedly helps any who are on the point of decision to come out and confess Christ before men, and to 'stand fast in the Lord' through all tribulation. For a Hindu to become a Christian, and in this case the *only* Christian, is a tremendous thing. Only they who have witnessed it know what it means. Again and again I thought to myself: 'The lad never can stand it; he never will go through with it'; but he did. It was a triumph of Divine power and grace. One such case fills our hearts with joy, and we say one to another: 'What hath God wrought!' And the Master's word to Nathanael comes cheerily to us, rebuking and challenging our little faith: 'Thou shalt see greater things than these.'" H. H. THEOBALD.

#### MADAGASCAR.

THE Rev. E. H. Stribling, in writing to TEARFUL the Foreign Secretary on the need of a ENTREATIES. lady missionary in his district (Ambohibeloma), says:—"I wish you could see and hear the appeals of the parents to us to receive their children into the boarding-school. Two girls were brought last March, and we selected one, having to send the elder sister home literally in tears. The parents of two other girls came next, seeking admission into the school. After about two hours' conference over our decision that only one of the girls could be received, the whole family came with tears and entreaties that we would promise to receive the younger sister at some future time. Letters and messages have since come, urging us to admit the little girl we refused. I mention this that you may know the value placed upon the school by the parents of our scholars. To secure the separation of their children from the usual bad influences of the poor slave nurses, the parents will in many cases be delighted to send the girls to our boarding-school. By the aid of a lady teacher we might extend not only our boarding-school from six to thirty, but also establish classes for women at

several local centres. Applications have been made by native pastors and evangelists for the extension of the work, but we cannot undertake it until the lady helper be sent. I am glad to tell you we are making progress, and are pushing forward to every village church far and near. The native pastor here, and Rambelo, our teacher, are giving valuable help in this itinerating work."

#### CENTRAL AFRICA.

AN OPEN  
DOOR.

UNDER the dispensation of famine in the Aemba country, the missionaries at Niamkolo have been seeking entrance through a hitherto closed door. The Rev.

W. Thomas and Mr. Hemans agreed to send relief and a promise of abundance of food if the people would send for it. The principal natives at Niamkolo entered eagerly into the proposal, and early in June a number of men started for Luemba with food. In going to Kitimkuru's they would first have to propitiate his nephew, Ponde. The messengers returned just before the end of the month, accompanied by twelve of Ponde's men, including his son and his headman or minister of war. The messengers reported that they had been very warmly received and kindly treated by Ponde and his people. He would not, however, allow them to go on to his uncle, on the ground that he had not been well pleased with the white men, though he went himself to show his uncle the presents he had received, to tell him about the missionaries, and of their desire to visit him. He was highly pleased to hear that two of the mission band (Mr. and Mrs. Hemans) were coloured people like himself, and sent a direct invitation to them. The Rev. W. Thomas was absent on a visit to Ponde when Mr. Hemans wrote, and we trust he has had a successful journey.—Some months ago Mr. Carson commenced a service at the village of Chief Mukangwa, who has a following of some 700 people. He was persuaded by Mr. Carson to begin building a house for God and as a school. He is building it entirely at his own and his people's expense.

CHURCH  
BUILDING.

MR. PURVES has had a busy time in building churches and houses for native teachers on the Alungu Hills. His tour was very encouraging, and, considering the population, he had large and attentive audiences. He found the hill people more superstitious than the lake people, as they worship the spirits of the dead, and some of them build small huts for the spirits to dwell in. In one village only did he meet with any opposition—viz., in the village of Chungu. The chief himself and some of his people were very kind, and wanted Mr. Purves to build, but the majority of the headmen refused to have a school or church in their village. Notwithstanding this, he held a service in the village at which over three hundred people were present. At Mtutu's village the people gladly helped in the building of the church, each man giving two days' work as a present to God (as they themselves expressed it). After fixing on a site at Ombwe, a native hut was found standing in the way. As it was the house in which the spirit of the village was supposed to dwell, the people were afraid the spirit would leave the village if the hut were pulled down. Mr. Purves had a long talk with the chief and headmen, and, after half an hour's interval, the former returned to tell him to pull down the hut. They then told him they had decided to have only one God in their village; that they thought the white man's God was the best; and they were now going to follow the words of the white man, and worship only his God. At Niamkolo the work continues to prosper.

#### WELSH CHURCHES AND THE CENTENARY.\*

I WANT to give two or three reasons why the Congregational churches of Wales should enter heartily and enthusiastically into these Centenary celebrations, and do their part to permanently increase the Society's income.

1. Wales has sent forth some of her best and bravest sons into the mission-field under the auspices of this Society, from the small beginnings of the Society down to Dr. Griffith John, of Hankow, and younger, though equally enthusiastic, missionaries.

But her duty, her responsibility, does not end there. Having accepted the privilege and the honour of sending forth so many of her sons into the mission-fields, she should do her part to support them in those distant and difficult fields of labour.

Our countrymen have gone out from their homes and their fatherland constrained by the love of Christ. Let us cheer their hearts and uphold their hands by showing in a practical way that the Congregational churches in Wales recognise and appreciate their arduous and self-denying work.

2. It is necessary to the vigorous life of our churches that the missionary spirit should be fostered in every possible way. Christianity is essentially a missionary religion. From our Master we have all received our marching orders: "Go ye into all the world and preach the Gospel to every creature." If we disobey that last command of our Lord, we shall endanger the spiritual life of our churches. The needs of those living in the darkness of heathendom should be the measure of our responsibility, and the measure of our responsibility should be the measure of our missionary efforts.

To restrain in any way the enthusiasm on behalf of foreign missions, for fear the home claims or home missions should be neglected, is a short-sighted policy. Whoever heard of a church that suffered permanent injury because of its missionary munificence and missionary ardour? But many a church has become lifeless, fruitless, and worthless because no effort was made to carry out this explicit command of Christ. If missionary enthusiasm runs high, the spiritual life of the church is correspondingly vigorous. The more strenuously we strive to evangelise the world, the more determined shall our efforts be to Christianise the people in the midst of whom our churches are placed.

I repeat, we cannot afford to allow our missionary ardour to cool down. The highest interests of our churches demand that we should constantly keep this fire burning brightly, in our own hearts and lives, and in the hearts and lives of our people.

3. The churches are in all honour bound to render to the Society all assistance in their power to carry on its work.

\* From an admirable paper read by the Rev. D. Henry Rees, of Barry, at the quarterly meeting of the Eastern Division of the Glamorganshire and Carmarthenshire Union, held at Pontypridd.

It is true that the Forward Movement really emanated from four individuals—Drs. Berry and Horton, Rev. H. Arnold Thomas, of Bristol, and Prof. Armitage, of Bradford. But almost from its inception the movement received the hearty approval of the churches. From us, as expressed through our representatives at the meetings of the Congregational Union of England and Wales, the Directors of the Society received the mandate to go forward.

And now, because they have sought to obey that mandate, and in doing so have increased the financial liabilities of the Society, are the churches going to leave them in the lurch? That would be neither just nor honourable. What would men in the commercial world think of the man who, having affixed his name to a promissory note, repudiated his responsibility when the note became due? If our churches do not stand by the Society in this grave crisis in its history, shall we not be guilty of conduct equally dishonourable?

It cannot be too strongly emphasised that, as the Directors of the Society have acted upon what they conceived to be the clearly expressed desire of the churches, the churches are in all honour bound to stand by them and see them safely out of their difficulties.

We cannot say that we have been kept ignorant of the real state of the Society's finances. Circulars containing most urgent and pathetic appeals have been issued from time to time, but as yet it is quite clear that the matter has not been brought home to the consciences of our churches.

Well, those are some of the reasons why our churches should enter upon these Centenary celebrations heartily and enthusiastically, and with the determination to do all in their power to *permanently* increase the income of the Society.

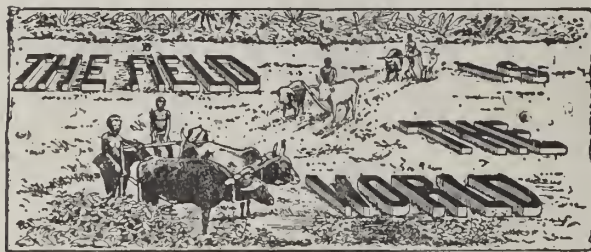
That is what is really needed. Special efforts and special funds are all very well to meet special needs. But something far better than these spasmodic efforts would be a sustained and unflagging interest in the work of the Society, that should issue in a steady increase in the contributions to the funds of the Society.



## VALEDICTORY MEETING IN LONDON.

A PUBLIC valedictory meeting was held in the City Temple on Wednesday evening, October 3rd, to bid farewell to the party of outgoing missionaries, a list of whom appears in "Proceedings of the Board." There was a large gathering. The Rev. Joseph Parker, D.D., presided, and, after a short devotional service conducted by the Rev. H. Coley, of Camden Town, the Foreign Secretary (Rev. R. Wardlaw Thompson) introduced each missionary to the meeting, and described their respective spheres of work. Mr. and Mrs. Owen were unavoidably absent. The missionaries were destined, Mr. Thompson said, for the two greatest fields of missionary labour—India and China—which contained nearly two-thirds of the population of the whole world,

and which would in the future be the most important battle-fields of Christian missions, yielding the grandest triumphs that would grace the Saviour's certain ultimate triumph. In passing, Mr. Thompson wished God-speed to the Church Missionary Society, with whom our Society works in closest sympathy, and who were at that same hour bidding farewell to a large company of workers going to the East. "There is only one regret," said Mr. Thompson in conclusion, "I have about our party. For the last three years we have been able to introduce to you not only those who were going back to work and those who were filling the places of others who had been compelled to retire from service, but also accessions to our ranks. The Forward Movement is a name which you now are familiar with at more than one great valedictory meeting. We have been able to send out a company of sixty-seven in the last three years. I am sorry—I cannot tell you how sorry I am—that among the number we have with us to-night, though there is a large proportion of new workers, there will not be one to add to that sixty-seven. We have come to a stand—to a very effectual stand. We are not only not able to send out the additional thirty-three to make up the 100 that we looked forward to sending out before our Centenary was celebrated, but we have not at present adequate means for providing for the accommodation of some of those we have sent out, and therefore this autumn party of ours is a party simply going to fill up the ranks, without one addition, in fields which need, not one, but scores, aye hundreds, to provide, and in a very limited fashion, for the great openings which are presenting themselves on every side. A great door and effectual is open to us, and we have none to enter in." Eight of the new workers made brief, earnest speeches, and the Rev. G. M. Bulloch spoke on behalf of the returning missionaries. Dr. Parker, in his valedictory address, urged the missionaries to teach the Kingdom of God more by conversation than by preaching. While expressing the thought that the most cynical critic of modern missions could not say that they were going out for ease, self-indulgence, or for money, he reminded them that they were among friends, and not among critics. "We are not here to discuss suspicions, but to exchange benedictions." Dr. Parker told them that they would be nothing without the Bible, that only one Spirit could direct the missionary, and only one result—souls won for Christ—could satisfy the missionary. The men who made the Society were men who were themselves converted, and he (Dr. Parker) loved the old words—conversion, regeneration, justification, sanctification, adoption, assurance. "These are words that have won battles. As for your other new-fangled words, they have their spurs to win." They must, too, be wise as serpents and harmless as doves—not religious high-waysmen. "You have a grand theology; illustrate it by a sublime morality." In conclusion, Dr. Parker made a powerful appeal for a liberal collection, and started it with a generous personal promise of £18. The valedictory prayer was offered by the Rev. H. Harries, M.A., of Clapton Park; and after the singing of the hymn, "God be with you till we meet again," the proceedings were brought to a close with the Benediction. The collection realised £58 8s. 2d.



FAREWELL TO MISSIONARIES.—Exeter Hall was well filled on Tuesday evening, October 2nd, for the first of the two autumnal valedictory meetings of the Church Missionary Society. The President (Sir John Kennaway, Bart., M.P.) took the chair, and he was supported by a large number of the London clergy. Leave was taken only of those missionaries proceeding to India and Persia. The Hon. Secretary (Rev. F. E. Wigram) gave a brief account of the numbers and destination of the recruits for the mission-field. No fewer than 129, of whom thirty-seven have gone, were selected for the work. The valedictory address was delivered by the Rev. T. Houghton, M.A., vicar of St. John's, Sheffield. The second valedictory meeting was held under the same presidency on the following evening. The large hall was again crowded. The group, which numbered about sixty missionaries, male and female, were destined for stations in Africa, Palestine, Ceylon, China, and Japan. The reinforcements included sixty-one recruits, and sixty-five returning workers who have been home on furlough or on sick leave. The valedictory address was delivered by the Rev. C. H. Banning, M.A., vicar of Christ Church, Highbury, who especially invoked the prayers of the meeting for the missionaries to China and Japan.

THE *Allgemeine Missions-Zeitschrift* for September contains an interesting and very learned article on the attitude of the Lutheran Church in Germany towards missions to the heathen in the 17th century. It appears that in the first half of that century it was seriously maintained by German divines that the command to go into all the world was only given to the Apostles, and that the diffusion of the Gospel amongst all nations was no essential aim of the Christian Church. This naturally exposed the Lutheran Church to sharp attacks from the side of the Church of Rome, which was then beginning her career of missionary activity. It is interesting to learn that an Englishman, John Drury, was the first to endeavour to awaken the missionary zeal of Germany, in the year 1650. He was followed in 1663 by the great German advocate of missions, the Baron Justinian von Welz. Welz was treated as a dreamer and a fanatic by the orthodox divines of his day, and during the rest of the century a sharp struggle went on between the advocates and the enemies of missions, ending at last in the victory of the missionary idea. The whole story is an additional proof how indifference to foreign missions belongs to an order of things which must pass away when a church or an individual awakes to full consciousness of the supremacy of Christ.

THE same magazine contains a long account of the United Presbyterian Mission in Manchuria, which is of special interest

at the present time, when Manchuria is the bulwark between the victorious Japanese and China. The United Presbyterians are the only Protestant Mission in that country, and have been wonderfully successful. Mr. Ross (author of a history of Corea, which gained him the title of D.D. from the University of Glasgow) settled in Moukden about twenty years ago. In spite of great difficulties, a prosperous church was founded, and "through the congregation at Moukden the Mission developed this special feature, that the converts themselves undertook the winning of other souls. If a man in Moukden is converted, the consequences of it is that in some far distant district a whole family desires baptism. For years the missionaries have had little else to do than to visit the members of their flocks in the country. Their journeys are almost always baptismal journeys—that is, they move from place to place, seek out the awakened, try the candidates for baptism, who often see the face of the foreigner for the first time on this occasion, baptize, and tarry a few days in order to complete and confirm the instruction already given by the native Christians. At certain centres, where a chapel has been opened with a native preacher, the Christians often come twenty or thirty miles to the half-yearly Communion, or to the teaching of the visiting missionary. The principal care of the Mission now is how to train the simple country people, and to provide them amply with solid Christian knowledge. After scarcely twenty years' work there are now 3,000 church members. Though the country people form the larger proportion of these, as is the case in all flourishing Chinese missions, there are also very many merchants among them, and a remarkable number of *litterati*; amongst others, a recently deceased mandarin of the highest rank but one in China had made public confession of his faith.

LIAOYANG, the scene of Mr. Wylie's recent murder, is described in the same article as a city of 100,000 inhabitants, eighty English miles north-east of Niuchang, beautifully situated at the foot of a mountain chain, and in the midst of a most fruitful arable land. It is remarkable that the writer dwells on the comparative absence in Manchuria of the hatred to foreigners which is so overweeningly strong in China. But the cruel murder of Mr. Wylie is not really in any contradiction to this, since the most recent despatches describe it as the work, not of the natives, but of the soldiery.

"WHAT a blessing it would be if Pondoland, the only part of Kaffraria which is still independent, were annexed entirely to the English possessions!" This wish, which we expressed in 1892, and supported by statements of the unspeakable cruelties committed in that country, has just been granted. Our readers, who read in political journals of the annexation of Pondoland by the Cape Colony, may be tempted to cry: "When will these English have done annexing territory?" But for us, the only thing which interests us is, not to know what political flag is floating over this or that pagan country, but rather to be sure that under its shadow the Gospel of Christ can be freely proclaimed. And this is the case wherever the Union Jack has been hoisted.—*Revue des Missions Contemporaines*,



THE body of Lobenguia, after having been exposed for some days to the gaze of his small company of followers, was deposited in a lions' den, seated on the royal seat, with two guns on either side. He was covered with blankets and numerous objects which had been his personal property; a great heap of stones was then raised over him, and the cave was surrounded by a strong palisade made of trunks of trees. Whilst this was being constructed the lions returned to their den, and killed two of the Matabele chiefs, which was regarded by the Matabele as a sign of the satisfaction of their king, who had thus chosen servants for himself in the under-world. A number of oxen were then slaughtered in honour of the dead, and all the meat which could not be eaten on the spot was left to the hyenas and vultures. Thus ended this bloody chief, the Attila of South Africa. Let who will mourn the disappearance of his power, we, the nearest neighbours of the Matabele, can only thank God for having put an end to their massacres. The Matabele were nothing else than professional brigands, whose existence was a constant menace to all their neighbours.—*Letter from M. Jalla, of Kazungala, in the "Journal des Missions Évangéliques."*

REV. E. P. SCOTT, while labouring as a missionary in India, saw on the street one of the strangest-looking heathen his eyes had ever lit upon. On inquiry, he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and that came down once a year to trade. Upon further investigation he found that the Gospel had never been preached to them, and that it was very hazardous to venture among them, because of their murderous propensities. He was stirred with earnest desire to break unto them the bread of life. He went to his lodging-place, fell on his knees, and pleaded for Divine direction. Arising from his knees, he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry. As he bade his fellow-missionaries farewell, they said: "We shall never see you again. It is madness for you to go." But he said: "I must preach Jesus to them." For two days he travelled, scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing forth his violin he began with closed eyes to sing and play: "All hail the power of Jesu's name!" Being afraid to open his eyes he sang on till the third verse, and while singing the stanza, "Let every kindred, every tribe," he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes! They afterwards invited him to their homes. He spent two and a half years among them. His labours were so richly rewarded that when he was compelled to leave them because of impaired health, and return to his native country, they followed him for thirty miles. "O missionary," they said, "come back to us again!" There are tribes beyond that never heard the Gospel. He could not resist their entreaties. After visiting America, he went back again to continue his labours, till he sank into the grave among them. Missionaries are often the bravest men on earth.

THEODOR WANGMANN, the director of the Berlin Missionary Society, died on June 18th. For nearly twenty-nine years he had held the helm of the Society with a firm hand. In 1857, the enthusiastic Wallmann had pulled the Berlin Mission out of a swamp, where it seemed likely to perish. Wangmann was able to hold the positions which had been acquired, and, in addition, not only to extend the knowledge and the love of missions in Prussia, but to spread the work of conquest in Central Africa, in China, and on the shores of Lake Nyassa. Twice he made a careful visitation of the German mission stations in Kaffraria, in Natal, in the Orange Free State, and in the Transvaal. Almost all the sixty-four Berlin missionaries who are now at work have been trained and sent out under the direction of Herr Wangmann. His rule sometimes weighed a little heavily on the workmen and the work; but his experience was great, and gave authority to his orders. This indefatigable worker was not spared disappointments and vexations. But he had the joy of seeing the Society adopt definitively the Mission amongst the Ba-Nyai, in the country of the Mashona, whose cause he had warmly pleaded.—*Journal des Missions Évangéliques.*

AT one of the most interesting of the private Vaedictory Dismissals of the Church Missionary Society, which took place at the Committee Meeting of September 11th, farewell was said to Bishop Stuart and his party, who were leaving for Persia the next day. We learn from the *Gleaner*, "by a notable coincidence it was on the exact day of the month upon which, forty-four years ago, Mr. Stuart sailed with Mr. French for India. It is truly a wonderful thing to see a man who served for many years in various capacities in that great heathen land, and then afterwards for sixteen years as Bishop over an united church of English and Maoris in far-off New Zealand, making one more fresh start in his long career to carry the Gospel to the Mohammedans of Persia. In his address to the Committee, Bishop Stuart said that the first convert he baptized when he was at Calcutta was a Persian, a native of Julfa, the very place to which he is now going, the headquarters of a mission not then begun or thought of. We think of Henry Martyn and the bitter reproaches he bore for Christ's sake in Persia in the last year of his short life, and then of the strange chain of providences that led to Dr. Bruce establishing the present Mission twenty years ago. And we can indeed thank God both for the band, small though it be, of faithful witnesses gathered or gathering at Julfa, and for the opportunities they now have of testifying of the Son of God, the Saviour of the world. Bishop Stuart takes with him the daughter who has been his constant travelling companion in New Zealand for many years, and Miss H. L. Conner; also the Rev. W. A. Rice, transferred from the Punjab Mission. Dr. Bruce may well praise God for such a development of the work, and we trust it is only the beginning of still further growth. But Persia, like other Mohammedan lands, is a hard field indeed, and calls for continual sympathetic and prayerful recollection."

THE death of the Rev. E. A. Fitch is a heavy bereavement to the East Africa Mission of the Church Missionary Society. Mr. Fitch was Bishop Hannington's recruit. When he was working as a curate at Lowestoft in 1884, he responded to the Bishop's invi-

tation to accompany him to Africa, and in Hannington's journals he is often referred to as "the chaplain." His venerable father, the Vicar of Cromer, gladly gave not only this son, but also a daughter, to the East Africa Mission; and now Edmund and Caroline Fitch, who worked together for some years at Rabai, and were separated by the latter's death three years ago, are reunited in the courts above. Mr. Fitch had married one of the lady missionaries in the same field, Miss Clowes, herself the daughter of a former missionary in Ceylon, and also connected, through her mother, with an old Lowestoft family.

TOWARDS the north-west of the German territory, at Kilmanjaro, where the Lutheran Mission from Leipzig has succeeded to the Anglican, the climate is mild and healthy. The missionaries have been obliged to wait till the war against Meli was finished; but in the beginning of October, 1893, they settled at last in Kwarango, on the south-western slopes of the enormous mountain, which, though only three degrees from the equator, is always crowned with snow. The leader of this mission, which consists of four missionaries, is Herr Pæsler, who had previously been a missionary among the Tamils, in India. Last May twelve Tamil Christians, men and women, left Madras, to go by way of Bombay and Mombaz to settle at the station of Kwarango, and serve the Mission as working masons and carpenters. Thus India, which has had the Gospel for a century, is seconding the work of Europe, and helping her to carry light into African darkness.—*Journal des Missions Évangéliques.*

## ECHOES FROM THE HOME CHURCHES.

A LARGE and representative meeting of the Manchester Ladies' Association for Women's Missions was recently held in the Lecture Room of Grosvenor Street Chapel, to consider the present financial crisis of the Society, in consequence of the signal answers to prayer which, on every hand, have followed the Forward Movement. The following resolution was passed:—"Resolved—That we, the women of the Manchester Association for Women's Missions, L.M.S., at a special meeting held on September 7th, in the Roby Lecture Room, resolve to offer to the Society, if possible before the end of the year, a centenary gift of money, as a thankoffering to God, and, in view of the special needs of the work in consequence of the adoption of the Forward Movement inaugurated in 1891, we desire to make this gift as large as possible, and mean to aim at a thousand pounds."

MR. E. G. WENCH writes:—"After a missionary prayer-meeting at Mount View Congregational Church, Stroud Green, N., three weeks ago, Mr. Kirby suggested that, as there were about four thousand churches in our body, the need might be met by each one raising an extra £10 per annum; but that, as some were so poor as to render this impossible, some could give more and others less, but that everyone ought to do something. He estimated that we at Mount View could, in spite of our present heavy burdens, raise from £15 to £20 extra per annum by 120 persons promising to give 3d. per month. At the close of the meeting I suggested that we start there and now, and said I would give the first four 3s. for myself, wife, and two girls. This was so taken up that promises of fifty were received at once.

Then we appointed two ladies to act with our two collectors to work the scheme. This was to include a canvass of all our members, then a division into districts, the lady in charge of each district to supply small envelopes—similar to a weekly offering envelope—for the next six months, and asking that the promised subscription should be put into the collecting-plate on the last Sunday in each month, beginning with September 30th. You will be glad to know that we have about one hundred and ten out of the one hundred and twenty wanted, and that we are hoping as we grow to increase the number to *one hundred and fifty*. At the next 'Group' meeting at Mount View, on October 23rd, I hope Mr. Kirby will mention this to the other churches, and that, if they have no better plan, all our (Group 3, N. district) churches will adopt it."

FOR several months the young people connected with various churches in Coventry have been holding monthly working meetings at the houses of two lady friends, and on August 31st they had an open-air sale of work, by which they realised the sum of £10. The Rev. A. E. and Mrs. Claxton, from Samoa, were present. A large number of friends attended the sale and generously supported the cause. The young people were pleased with the result of their work, and hope to do equally well in the future.

THE annual meeting of the Bridgwater Missionary Hundred was attended by the Rev. R. M. Ross, of Amoy. The captain of the Hundred, Mrs. Dukes, reported a plan which had been discussed and decided at the tea-table—viz., that the Hundred were resolved to give a chapel in Hui-an, at the village Ke-chhu, as a Centenary gift to the Society. Towards the £50 needed, we see our way clear at present to £26, and the Hundred will get the rest. This will not interfere in the least with any other contributions to the Centenary celebration. And we may note at this point that the £24 raised by the Hundred for our two preachers, under Mr. Ross, does not interfere with the ordinary contributions to the Society by our church; but that these have increased instead of diminishing. Mr. Ross' speech was devoted to two points chiefly, the Forward Movement in Amoy, and the character and abilities of our two Chinese brethren. The extraordinary movement in the Congregational Union of Amoy, at its session in Chiang-chiu three years ago, in deciding to send men into the region of Ting-chew, nearly half way to Hankow, was described at length. As for our two brethren, Mr. Ross referred to Phoan-sui as one of the ablest and most active men in the Amoy district, full of love and zeal; and Cheng was spoken of as one of the most devout and consecrated among the preachers, baptized with the fire of persecution, one who had risked his life for the Lord's sake. Mr. Ross described the interest which the Amoy preachers take in our church and the prayers offered for us by them. When he was soon to leave for England, the assembly of 100 pastors, preachers, and delegates rose to their feet to send their greeting and Christian love to us, a feeling which I am sure we all heartily appreciate and reciprocate. He also gave a graphic description of the delight given to our Chinese friends by the 2,300 picture cards which we sent to him at the beginning of last year. Mr. Ross has given us another picture of our preachers in a group of some twenty-five men, which we have had framed and placed in the lecture-room. All of us can now look at this admirable picture, and get a good idea as to what our colleagues in the Lord's work are like.—*Bridgwater Congregational Magazine,*

**FROM THE SECRETARY OF THE WATCHERS' BAND.**

I HAVE the pleasure to announce the publication of the second edition of our Manual and Atlas, making the fortieth thousand. It will be noticed that it has been enlarged and considerably improved, and almost entirely re-written. New maps have been specially drawn for this edition with the view of showing more clearly the position of all the stations in which our missionaries are engaged. The descriptive matter is also fuller, and many more details have been given, so that the conditions under which the work is being carried on in the various fields of labour, the means employed, and, as far as possible, the results attained may be better understood.

VERY many of our old members will, doubtless, desire to be in possession of the latest and best edition, and will be able to obtain copies through their local secretaries for fourpence each. New members will be supplied with them on registration. The first edition has been issued to members only, but in view of the fact that many others have applied for copies, the Watchers' Band Committee has decided to supply them to non-members who may wish to have them for sixpence each (post-free), in the expectation that the study of such a compendium of missionary information will speedily result in their enrolment in our ranks.

It is earnestly hoped that this little work may lead to a quickened and deepened, as well as to a more intelligent, interest in the great missionary enterprise, and specially in the work of our own beloved Society, and, as a consequence, to a large increase in the membership of "The Watchers' Band."

IN answer to inquiries regarding branches and the names of their secretaries, I would refer our friends to the L.M.S. Report for 1894, in the latter part of which the names are given of all our local secretaries under the heading of the church with which each branch is associated. The churches that appear without such name are those in which branches have yet to be formed, and many of our members might render helpful service by striving to bring these into line.

THE secretary of one of our branches is a commercial traveller who, in his periodical visits to the towns that lie in his journeys, is zealously seeking to use the opportunities thus afforded for advocating our movement. We have here a gratifying illustration of what may be done by those who have "a mind to work," and desire to be true to the agreement into which they have entered. Such service will be heartily welcomed, and many will pray that he and all who strive to "do likewise" may receive abundant encouragement and blessing.

FOR the first time since its formation the Watchers' Band has had the privilege of a place in the programme of the Congregational Union meetings. In connection with the Autumnal Session at Liverpool, it was felt to be desirable that a gathering of our members and friends should, if possible, be arranged for, and the prompt and hearty response to our request for this demands grateful acknowledgment. We may hope that this will now be a permanent arrangement. Dr. Mackennal kindly presided, and delivered an able address. The Revs. W. H. Campbell, M.A., of Cuddapah, and J. P. Perkins, of Norwich, also spoke; the former on

"The Watchers' Band in Relation to our Mission Fields," the latter on "The Watchers' Band in Relation to our Home Churches," and their warm and stirring words were much appreciated. The meeting was held in the City Hall, and was well attended, almost all the districts of England and Wales being represented. JAMES E. LIDDIARD.

**NEW BRANCHES.**

LONDON.	
<i>Branch.</i>	<i>Secretary.</i>
Hampton Hill ... ..	Miss M. E. Hadland.
COUNTRY.	
Boscombe ... ..	Mrs. Chandler.
Bristol (Barton Hill) ... ..	Mr. W. H. Trick.
" (Gideon) ... ..	Miss Bertha S. Jordan.
Burnley (Salem) ... ..	Mrs. Strange.
Chesterfield ... ..	Mrs. Catton.
Coggeshall ... ..	Mrs. Marten.
Coventry (Well Street) ... ..	Mr. Joseph Sheffield.
Exeter ... ..	Mr. George Gauntlett.
Heaton Mersey ... ..	Mr. John Grant.
Leeds (Burmantofts) ... ..	Mr. G. H. Hudson.
Long Eaton ... ..	Mr. George Dew.
Macclesfield (Roe Street) ... ..	Mr. F. J. Hamilton.
Maidstone (Week Street) ... ..	Miss E. Elsie Couchman.
Marnhull ... ..	Miss Jessie C. Robertson.
Preston (Grimshaw Street) ... ..	Miss M. A. Rogerson.
Redcar ... ..	Mr. Ernest W. Franks.
Rochester (Vines) ... ..	Miss Edith M. Catt.
Southport (West End) ... ..	Miss A. E. Green.

**WEEKLY PRAYER MEETING.**

THIS meeting is now fully established, and there is an improvement in the attendance. But many whom we should like to see present are conspicuous by their absence. The meeting is held each Monday from 12 to 1 o'clock in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions are heartily welcomed. The following will preside during November:—

- November 5th.—Rev. R. F. Horton, D.D.
- " 12th.—Rev. W. Hardy Harwood.
- " 19th.—Rev. G. A. Shaw, of Madagascar.
- " 26th.—Rev. J. L. Green, of Demerara.

**WOMEN'S ALL-DAY PRAYER MEETING.**

ON Monday, November 5th, an all-day prayer-meeting for women will be held in the Board Room from 10 to 5, being merged, however, in the general meeting from 12 to 1. The following have promised to preside at different hours:—

- Mrs. Bryson, Tientsin.
- Mrs. Watson, Madras.
- Miss Budden, Almorah.
- Miss Benhan, Amoy.
- Miss Golluck, C.M.S.
- Mrs. Allan, Harley House, Bow.

THE eightieth report of the Sheffield Missionary Union is an evidence of the vigour and enterprise with which the Union is worked. Besides the report of the Union, the handbook contains accounts of the work of the Young Men's and Young Women's Missionary Bands and of the Sheffield Branches of the Watchers' Band.



### PERSONAL NOTES.

CHINA.—Acting under the advice of the British Consul at Tientsin, conveyed through the Rev. A. King, the Rev. J. and Mrs. Parker have left Ch'ao Yang, and come down to New Chwang. —There is no record of so prolonged a summer as the past one has been in Hankow. From the beginning of June till the commencement of September, 96° were registered in the shade almost every day, while for many days in July and August it ranged from 97° to 101°, once touching 104°. It has been a very fatal year in Hankow.

INDIA.—Speaking generally of our work in Benares, the Rev. W. Cutting thinks there are some encouraging signs. The attendances at the public services in the Mission Church are good and are still improving. In some of the native workers there are evidences of a growth in spiritual life and power. From the outside now and again there come those who desire to know something of Christ and His salvation, but few seem to have the courage to take up the Cross, of witnessing an open confession of faith, and to be willing to obey the command, "Follow Me."—The annual meeting of the South India District Committee of Missionaries, held at Salem, from the 15th to the 24th of August, was the largest committee meeting yet held, and was a very happy gathering. The only regrets felt were the illness of Mr. Newport and Mr. Long. Mr. Long was laid aside by fever, but is now convalescent. After returning to Gooty from the meeting, Mr. Marler also was attacked by fever. He, too, is now better. The Rev. J. R. Bacon has also been laid aside by fever.—At the same time the Travancore District Committee met at Paraychaley, and spent a very profitable time together. One event caused very great sorrow—viz., the receipt of the resolution of the Directors to halt in the Forward Movement. Prayers were offered on their behalf in this time of sore anxiety.—Mrs. Duthie has lately commenced an Orphanage for Girls at Nagercoil, and has now twenty under her care. Half of them have come in from the needy Pariah district of Tittuvilei. Owing to the drought, the people there are in a miserable condition.

MADAGASCAR.—The Rev. H. T. and Mrs. Johnson reached Fianarantsoa on August 13th, and met with a very gratifying reception from the natives.

NEW GUINEA.—We deeply sympathise with the Rev. W. G. and Mrs. Lawes in the sad bereavement which has come upon them in the death of their son, Frank, at the early age of thirty-one. He was in Government service and had won much esteem and honour. At the time of his death he was Secretary for Native Affairs, and a Member of the Legislative Council. He was the protector and champion of the natives at all times, and was much loved by them. His wife, to whom he was married only in March last, was absent from Port Moresby when he died—she having been attacked by fever—and the shock produced by the news of her husband's death was so great that she died two days after receiving the news.

### ANNOUNCEMENTS.

#### DEPARTURES.

The REV. WALTER JOSS, returning to SOUTH INDIA, and REV. T. W. BACH, appointed to TREVANDRUM, Travancore, embarked for MADRAS, per steamer *Goorgha*, October 19th.

The REV. A. W. YOUNG and MISS ALICE B. WEBSTER, appointed to CALCUTTA; MRS. LEVITT and two children, proceeding to CALCUTTA, and MISS M. E. SPENCE, B.A., appointed to BENARES, North India, embarked at Liverpool for CALCUTTA, per steamer *City of Venice*, October 20th.

MISS LINLEY and MISS FLETCHER, returning to CALCUTTA, North India, embarked at Marseilles for BOMBAY, per steamer *Shannon*, October 20th.

#### ARRIVALS IN ENGLAND.

The REV. JAMES RICHARDSON, F.R.G.S., from MADAGASCAR, per Messageries steamer *Petha*, to Marseilles, thence overland, September 21st.

The REV. EDWIN LLOYD, MRS. LLOYD, and family, from KANYE, Bechwanaland, South Africa, per steamer *Tantallon Castle*, September 22nd.

The REV. W. E. COUSINS, from MADAGASCAR, per steamer *Norham Castle*, at Plymouth, October 20th.

The REV. W. E. MCFARLANE, from MONGOLIA, per Messageries steamer *Yarra*, for Marseilles, thence overland, October 20th.

#### DEATHS.

LAWES.—August 12th, at Port Moresby, British New Guinea, Frank Ernest Pecover Lawes, second son of Rev. W. G. Lawes, aged 31 years.

SPARHAM.—August 19th, at the London Mission, Hankow, China, very suddenly, Charles Mervyn, infant son of the Rev. C. G. Sparham.

NEWPORT.—September 18th, at Colombo, the Rev. George Oliver Newport of Bangalore, South India, aged 54 years.\*

#### ORDINATION.

On the evening of Monday, October 1st, at Trinity Congregational Church, Reading, MR. HARRY JABEZ STEVENS, of Western College, Plymouth, was ordained as a missionary to CANTON, China. The Rev. Amrose Shepherd (pastor) opened the service by giving out the hymn, "Jesus shall reign." Mr. Coulton, a fellow-student, then offered a brief prayer, after which a portion of Scripture was read by Rev. F. W. Brown, of Hope Chapel, Clifton. Rev. G. H. Bondfield, from Hong Kong, described the field of labour. Rev. A. N. Johnson, M.A., the Society's Home Secretary, asked the usual questions, to which satisfactory replies were given by the candidate. Rev. Professor Macey offered the ordination prayer, and the charge was delivered by Rev. Charles Chapman, M.A., LL.D., Principal of Western College. The Rev. Messrs. Armstrong, Sewell, Stewart, and Heathcote were also present.

#### DEDICATORY SERVICES.

On the evening of Thursday, October 4th, at Heaton Moor Congregational Church, Stockport, MISS ALICE B. WEBSTER was dedicated as a missionary to CALCUTTA, North India. The Rev. T. K. Balehin presided, and offered the dedicatory prayer. Rev. W. J. Wilkins described the field of labour, and Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, delivered the charge. Other ministers took part.

On the evening of Thursday, October 11th, at Donegal Street Church, Belfast, MISS MAY HODGENS SPENCE, B.A., was dedicated as a missionary to BENARES, North India. The Rev. Mr. Wylie presided; Rev. Mr. Kershaw offered the dedicatory prayer; Rev. R. Wardlaw Thompson described the field of labour. Mrs. Byers, Miss Ewart, Rev. Mr. Montgomerie, and other friends were present.

On the following evening (Friday, October 12th), MISS ELIZA STEWART was dedicated as a missionary to HONG KONG, China, at St. John's Free Church, Glasgow. The Rev. John S. Carroll presided, and offered the dedicatory prayer. Rev. F. H. Roberts addressed Miss Stewart, and Rev. R. Wardlaw Thompson described the field of labour.

#### TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

\* In our next issue we shall review at length this honoured missionary's life and work.—EDITOR.



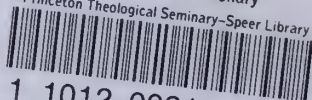
**For use in Library only**

For use in Library only

I-7 1894

Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



1 1012 00311 4578